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THE GRAMMAR
OF THE
NEW TESTAMENT.

A TREATISE ON
THE GRAMMAR
OF THE
NEW TESTAMENT;
EMBRACING OBSERVATIONS ON
THE LITERAL INTERPRETATION OF
NUMEROUS PASSAGES.

A New Edition.

BY
THE REV. THOMAS SHELDON GREEN, M.A.
LATE FELLOW OF CHRIST'S COLLEGE, CAMBRIDGE,
HEAD MASTER OF THE GRAMMAR SCHOOL, ASHBY-DE-LA-ZOUCH.



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PREFACE

TO THE NEW EDITION.

IN this Edition the changes which have been introduced, are considerable, and are principally these. A fresh arrangement has been given to the whole; and of the several portions the greater number have been more or less recast: there has also been an occasional retrenchment of matter which, though not altogether out of place where the relation of the Greek of the New Testament to the standards of the language is being considered, is not material to its interpretation. A wider range has in consequence been given to the illustration of rules and principles, and a larger amount of remark bestowed on the grammatical character and literal interpretation of particular passages.

Of such remark, however, there is still no small amount which would not readily fall into the formal arrangement of the treatise, and could only be properly exhibited in a supplementary body of notes on the entire New Testament.

INTRODUCTION.

THE writings which constitute the volume of the New Testament, present the outward form of that language which is in an especial manner distinguished by delicate precision, and which would therefore, in its purity, be peculiarly fitted to be employed in those writings, the exact interpretation of which will ever be a matter of unrivalled importance. Still their idiom might happen not to be absolutely identical with that of the classical models, and the important question would naturally arise, respecting the precise relation in which the Greek of the New Testament stands towards the pure standard of the language.

It has too often been the case with speculative subjects, that, for some time after they have been first started, they have been a field for the assault and defence of certain preconceived systems, rather than for the pursuit of a well-defined notion, to be legitimately derived from a previous body of facts carefully collected and rightly arranged. Still such a contest is not without its benefits: it serves to call attention to the

abstract importance of the subject, to mark out its precise bounds, and to provide materials for the more temperate, but not less earnest, inquirers who may follow. The combatants may display an abundance of spirit and skill, but for them it is a barren strife, for with the weapons they have so cunningly and pertinaciously wielded, Truth erects the trophy.

Such was, to a considerable extent, the case with those, on the one hand, who saw nothing but Hebraism in the New Testament, and those who, on the other, were equally confident of the classic purity and rhetorical perfection of all that it contained. The latter had, at least, the ancients against them, who marked, though, in the actual case, they did not regret, the absence of the graceful dress (*κάλλος καὶ περιβολὴν φράσεως*) of the highly wrought models of their native tongue.

To detail the history of the strife is unnecessary. The unquestionable result which followed upon it, was the establishment of the important point, that the writings of the New Testament do not resemble in all respects the established models of the language. Desirable as is the settlement of truth of any kind, yet in the present instance the result is thus far only a negative one, and the task would still remain of substituting definiteness of idea for the vagueness of the bare conviction that some difference did exist; a task, without the accomplishment of which the

former would be of little value. This task would require to be executed thoroughly and carefully, on account of the indisposition of the many to trouble themselves in the search of exact truth; and, further, for a positive and more cogent reason, namely, that the mere negative idea, as leaving room for the assertion that the language of the New Testament is bound by no precise grammatical laws, would be cherished by those, who, from whatever motive, might be ill-disposed towards any restraint on license of interpretation; while others were haunted by a notion, that there is to be allowed to interpreters a certain undefined freedom from the fetters of the Grammar and the Lexicon.

But it is proper first to ascertain whether the points, that must be conceded respecting the language of the New Testament, are such as to condemn at once, as a vain task, the proposed inquiry into its precise relation to the Greek standards, and the applicability of the grammatical rules of the latter to its interpretation.

The first of these is the absence of that refined grace, which would alone place the classic language in a peculiar and conspicuous position among the varieties of human speech: but in the present instance it is not outward grace, but the accurate use of the means possessed by the language for precision and force of expression, that is the important point: and unless it can be shown that this must be impaired by the

want of mere elegance, that is, that inelegance necessarily implies inaccuracy, there is so far no bar to the investigation. It may easily be conceived, that a writer, from various causes, may not give to his style the delicate clothing of the minuter graces of a language, but will not necessarily neglect or violate those rules and distinctions of construction and other elements of perspicuity, which enter into its staple.

The next is that peculiar structure of sentences, derived from the Hebraic parallelism, which pervades the New Testament so extensively, and to a careful observer, differs not merely from the full-wrought roundness of the rhetorical manner, but even from those Greek writings which have least of the periodic character. Even the language of St. Paul, rapid, parenthetical, discursive, and equally impatient of rhetorical or parallelistic trammels, still sometimes displays this Hebraistic feature. Rom. xi. 33—35. The observations on the last point will apply also to this. From this cause the style of the New Testament may, indeed, suffer rhetorically, but not, by necessary consequence, grammatically; that is, it may be deprived of a certain artificial and highly wrought beauty, but not necessarily of that subtle force and perspicuity, the means of which the Greek language especially and essentially possesses.

Thirdly, it is absurd to expect that the New Testament writers should, without miraculous interposi-

tion to the contrary, be altogether free from the influence of their native idiom; and it is possible that this influence might be so great as to vitiate the proper Greek character of the writings, and throw the critic upon Aramaic sources of grammar, or leave him in hopeless perplexity between the two. This possibility, however, so far from precluding, strongly invites the inquiry, and at once sets its importance in the clearest light.

The task of giving distinctness to the idea of the relation which the language of the New Testament bears to the classical standard, may be viewed as divided into three departments; first, that of the Hebraist, whose principal duty it is to set forth the peculiar structure of periods, the use of the parallelistic system, and Hebrew or Aramæan idioms and modes of thought;* secondly, that of the Lexicographer; and this ought to embrace matters not included under the ordinary form of a Lexicon, as, for instance, dissertations on the use of the compound verbs and synonyms: thirdly, that of the proper grammarian, who must determine to what extent the writings in question display the grammatical fulness and precision

* The nature of this task will be scarcely affected by the question, how far the influence of the Hebrew was direct, and how far its action was only by transmission through the Septuagint. That it was mainly in the latter way, is the more reasonable view: but at the same time it should be remembered, that the rise of the later dialect of Palestine can hardly have been without some blending of the older language, and that the latter, when dead to current use, still retained, so to say, an ecclesiastical life.

of pure usage, and apply its established rules to their literal interpretation. These departments cannot, however, be viewed as quite distinct on all points; for the grammarian must sometimes be concerned with Hebraism, when idioms are of a grammatical type, and also with Lexicography, when the construction of certain words depends on their meanings.

It is hoped that it is not now necessary either to enter into a laboured argument against any who might represent a great part of Greek syntax as a vague matter either in theory or in practice, or formally to maintain on the contrary, that the language is capable of the most rigid and minute precision in expressing variety of circumstance, and different shades of thought and feeling: that, further, this is actually exemplified with the utmost faithfulness in its standard writers; that there are no distinctions of form without corresponding difference of meaning, unless otherwise explained on rational grounds, and that the grammarian's task is not complete, until he has ascertained and accounted for all such phenomena.

The standard of comparison, to which the language of the New Testament is best referred in the first instance, is that presented by the Attic writers, on account of its fixed and refined character; with a further recourse, especially for the purpose of illustration, to the writings of the later age.

The result of investigation will be, that the Greek

of the New Testament will be found to differ from classic purity not so much in solecistic deviation as in defect: there will be a discovery not so much of departures from established rules, as of inelegances more easily felt than described; and there will be missed a portion of the minute and vivid picturing of the modifications of thought in written language which characterises the speech of that wonderful people, in the disappearance of some pointed and refined variations of expression and forms of construction, and in an imperfect use of that exquisite array of lesser particles, which, when their force is duly felt, give to the dead page almost the life and impressiveness of human utterance.

That such would prove to be, to some extent, the comparative character of the style of the New Testament, might be inferred from a consideration of the circumstances of its authors, which would lead to the expectation that their writings would manifest an approximation to the spoken as distinguished from the literary form of the language, as it then existed. What may be regarded as particulars of this resemblance will be noticed in their proper places.

Let not the admitted result be viewed as tending to discouragement or favouring indifference in the student: let him be assured, that the repayment of his labour will be abundant; that, so far from finding that he has been chasing a shadow and grasping a

fleeting form, on the contrary, the more thorough his mastery of the subject, the greater will be his confidence and satisfaction in the reading of the New Testament, the greater his self-possession and clearness of thought, when surrounded by the conflicting interpretations and comments, that ingenuity unchecked by sound criticism has so abundantly generated.

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CHAPTER I.

ON THE ORIGIN AND NATURE OF THE NEW TESTAMENT GREEK.

IF, in the case of any language, the locality of a dialect of polished form has been in a marked manner productive of distinguished writers, so that it may be viewed as the especial literary province of the entire region, there is a natural tendency that this dialect, or a form based upon it and in the main resembling it, should eventually become the general language of prose literature and cultivated intercourse. In this position was Attica at the time when that part of Greece had become the favoured seat of the Drama, when it contained the most illustrious schools of philosophy, and its law-courts and popular assemblies were the great field of Grecian eloquence.

The ascendancy thus in progress would be at once developed into actual predominance by any sudden and wide spread of Greek occupancy, ranging far beyond the proper seats of the old dialects : and this was realised by the extensive formation of settlements

which resulted from the successes of Alexander, and the maintenance of the greater part of his conquests by his comrades in victory.

Such are the causes that gave rise to what was termed by the grammarians the Common or Hellenic Dialect. Its cast was Attic, but it differed from that variety of the language in several respects: it was divested of special Atticisms; it employed certain words, where the speech of Athens would, with the same meaning, have substituted others, either quite distinct, or differing from them in some point of structure; and, besides fresh coinage, it admitted some forms or words belonging to other dialects, or which, though of ancient use, had for a time disappeared in Attic Greek.*

Such was the form of the language, which the first preachers of the Gospel found the medium of the

* The predominance of one form is not inconsistent with the artificial employment in poetical compositions of a dialect consecrated to their peculiar species. Indeed this predominance does not imply the rapid and entire disappearance of the others, or the immediate extinction of the spirit of the line,

Δωρίδδεν δ' ἔξεστι, δοκῶ, τοῖς Δωρίεσσι.

The following passage, if taken strictly, would intimate that the dialects had a distinct existence in the Greek speech until a late period, though this could only be in some of the more secluded of their original seats. *Νῦν δὲ μόνοις ὑμῖν ἀποβέβηκε, μηδὲ ἐν ταῖς ὁμιλίαις ὁμοφωνεῖν. Δωρίων μὲν γὰρ οὐχ ἡ αὐτὴ λέξις τοῖς ἀπὸ τῆς Ἀττικῆς. Ἀιολεῖς τε οὐχ ὁμοίως τοῖς Ἰωσι φθέγγονται. στάσεως δὲ οὕσης τοσαύτης παρ' οἷς οὐκ ἐχρῆν, ἀπορῶ τίνα με δεῖ καλεῖν Ἑλληνα.* Tatian. contra Græcos. c. 1. But it may be viewed as no more than a rhetorical flourish, grounded on their preservation in writings; though there are circumstances favouring its literal acception.

civilised world, and which they would necessarily employ in historical or hortatory writings, unless they had in view solely their countrymen in Judea.

The written Greek of the period would exhibit two types: that of the Atticists, who affected a standard which they did not altogether reach; and that of writers having no such affectation, namely, the proper Common Dialect. But besides these there would be the unstudied speech of ordinary life, which throws off many of the more delicate constructions and refined modes of expression. This last would be the form with which the writers of the New Testament would be most conversant, and above which they would not be studious to rise.*

But they came to its use imbued with a native idiom, differing widely from that of their adopted language, and which must, in a greater or less degree, give a colouring to their writings. They had also before them a Greek translation of their Hebrew Scriptures,† strongly retaining in general, and sometimes

* It has been shown by examination, that the Greek of the New Testament displays the features of the Common Dialect and of the Common Speech; but this subject belongs principally to the province of Lexicography: those points which are grammatical, will be noticed in their proper places.

† Their acquaintance with the Septuagint or Alexandrian version is here assumed, from its high intrinsic probability. A proof drawn from the quotations made in the New Testament from the Old could hardly be conclusive, on account of the possibility of an alteration of the text of the Septuagint by Christian hands, combined with the fact of a greater agreement between the quotations and the text of the Alexandrian MS. than that

to an excessive extent, the idiom of the original, that is, presenting a species of style, which their own would of itself have a tendency to resemble.

Such then are the causes, which gave birth to the peculiar dialect, if so it may be termed, in which the New Testament is composed; the grammatical properties of which, as a sound basis for exact interpretation, are the matter now proposed for investigation. It should especially be approached without prejudice, with a rejection of all impressions that may have arisen from sweeping assertions, dictated by interested feelings or a controversial spirit, and with a resignation to patient inquiry in the sole pursuit of truth.

of the Vatican. This alteration is the more likely, because it need not have arisen from a fraudulent motive; since there would be less scruple in interfering with a translation than an original, and it might be done with a desire to improve it in particular places on the authority of inspired writers. If any proof is attempted, it should be founded on passages, which, containing allusions rather than actual quotations, give no ground for suspecting intentional alterations. For instance: The LXX. have only once rendered טוֹב by *ἀστέιος*, namely, Ex. ii. 2: *ιδόντες δὲ αὐτὸ ἀστέιον, ἐσκέπασαν αὐτὸ μῆνας τρεῖς*, always employing *καλός* or *ὡραῖος* on other occasions when the Hebrew word is used of external beauty; and further, *ἀστέιος* is found only in two other places of the entire version. (Nu. xxii. 32. Ju. iii. 17.) It also occurs twice in the New Testament, Ac. vii. 20. Heb. xi. 23, and it is remarkable that it is used in both instances of the infant Moses; so that the conclusion seems irresistible, that in these two passages the writers had the singular rendering above quoted in their recollection.

CHAPTER II.

ON THE ARTICLE.

SECTION I.—GENERAL NOTION OF THE NATURE AND USAGE OF THE ARTICLE.

THE ancient grammarians appear to have considered the Article as of two kinds, the Prepositive and the Subjunctive, intending by the latter the Relative Pronoun ($\delta\varsigma$, η , θ). According to later custom, the first kind alone (δ , η , $\tau\acute{o}$) is here considered as the Article. Among moderns this part of speech has been in many cases regarded with indifference or levity, or, at least, with loose notions altogether inconsistent with the structure and spirit of the language.* A different view of the subject is here adopted, by maintaining, that, though

* In usu articuli præpositivi magnam sibi Græci, præsertim profani scriptores, sumunt libertatem adeo ut nec præceptis comprehendi id possit. Unde Julius Cæsar Scaliger (referente Frischlino in synt. Græcolat.) articulum dixit *loquacissimæ gentis flabellum*. Budæus Atticorum esse ait, τὰ ἄρθρα (articulos) πλεονάζειν καὶ περισσὰ τιθέναι, et vice versâ, κατ' ἑλλειψιν τῶν ἄρθρων λέγειν. Sacram N. Test. quod literaturam spectat, indifferens ejus usus est. Glassii Philol. Sacr. p. 168.

in the most careful prose writers omissions of the Article do occur where its presence would be legitimate, yet these cases can be clearly ascertained and defined, so as to leave no uncertainty on the general subject of its use; and, though poetry, as might be expected, is confessedly apt to be anarthrous, yet, on the other hand, in no style of writing is the Article ever an idle redundancy, that is, its presence has always a peculiar force and meaning.

In that form of the language which has been taken as a standard, the Article is prefixed to a word or combination of words, when there is intended to be conveyed thereby, in the particular instance, an idea already in some degree familiarised to the mind: it points to a previous familiarity, real or presumed. Definiteness attaches to the general idea which is conveyed by a word or combination of words, when this idea is to be identified with one, which has either been already impressed upon the mind, or is suggested by another that has been so impressed; and the Article, as a sign of this identification, is closely and consequentially, but not primarily, connected with definiteness.*

The cases in which the Article occurs may be thus classed.

* An error has been very generally committed by grammarians at the outset in treating of the Article, by viewing it merely or primarily as a sign of definiteness, that is, by associating its presence with a circumstance which is only accidental to the real principle of its use.

It is prefixed when, in the particular instance, the word or combination of words signifies

(1) An object or circumstance present to the senses of parties concerned :

(2) Something which has been previously mentioned :

(3) Something implied in a previous expression :

(4) Something necessarily or naturally associated with what has been mentioned or implied :

(5) Something which is presumed to be, either from its own nature or particular circumstances, familiar to the mind of the parties whom a writer or speaker has in view.*

From what has preceded, it appears that the force of the Article is demonstrative: that is, it points to the precise idea intended to be conveyed and already familiarised, as contrasted with the general notion of which the word or combination of words to which it is prefixed, is the symbol ; and on this account it may properly be termed Definite. The word then which in the earliest known form of the language, the old Epic poetry, appears purely as a demonstrative pronoun, still retains its distinctive force when usage has subsequently invested it with a different function.

* With this definition that of Theodore Gaza, though evidently defective, agrees so far as it goes: *ποιεῖ ἀναπόλησιν προεγνωσμένου τοῦ ἐν τῇ συντάξει* as well as Lord Monboddo's: 'It (the Article) is the prefix of a noun, denoting simply, that the Noun to which it is prefixed, is the same with that which is before mentioned, or is otherwise well known.'

The above definition will be illustrated by examining the actual usage of the Article with the Substantive and other parts of speech.

SECTION II.—USE OF THE ARTICLE WITH THE
SUBSTANTIVE.

The use of the Article with the Substantive will, as might be expected, afford the most complete exemplification of its principle: and the natural course will be to illustrate by examples the different cases in succession, in which it is employed, as they were stated in the last Section.

The first case is that of substantives signifying objects or circumstances present to the senses of parties concerned.

Aristoph. Av. 1. ὀρθὴν κελεύεις, ἢ τὸ δένδρον φαίνεται;

Mat. xxvi. 23. ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ.

John xiii. 26. ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω.

Mark xi. 5. τί ποιεῖτε λύνοντες τὸν πῶλον; Luke xix. 33.

Rom. xvi. 22. ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν.

Col. iv. 16. ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή.

1 Thes. v. 27. ὀρκίζω ὑμᾶς τὸν Κύριον ἀναγνωσθῆναι τὴν ἐπιστολὴν κ. τ. λ.

2 Thes. iii. 14. εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς.

1 Tim. i. 15. πιστὸς ὁ λόγος. iii. 1; iv. 9. 2 Tim. ii. 11. Tit. iii. 8.

In the last three of these places λόγος is to be at once identified with the visible matter just fallen from the writer's pen, and thus takes the Article. If in the first it is thought that the matter is that which immediately follows, it may be regarded as virtually present to the writer, as if it had been already written down: but it is far more likely that the entire use of this marked expression is uniform, and that here too by λόγος is meant the matter immediately preceding; so that the sense would be: "Trustworthy and deserving of entire acceptance is the saying" just recorded touching the mercy and grace so singularly bestowed, "because Christ Jesus came," etc. The same view must be taken of the second place.

To this head must be referred the use of the Nominative case, with the Article prefixed, in the sense of the Vocative, but with a more pointed tone of address. The actual or necessarily imagined presence of a party addressed at once explains the occurrence of the Article, which otherwise would be unaccountable. That this is its principle, is most clearly seen when οὗτος is also associated with the noun.

Plato. Conv. p. 172. ὁ Φαληρεὺς, ἔφη, οὗτος Ἀπολλόδωρος.

The distinction of force, however, between this form of address and the simple Vocative cannot be said to be recognised in later usage, and therefore not in the New Testament.

Mark x. 47. ὁ υἱὸς Δαυὶδ Ἰησοῦ.

Luke viii. 54. ἡ παῖς, ἔγειρε.

Eph. v. 22. αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε.

The next leading division of cases consists of those

where the reasons for the presence of the Article are found in the preceding context, and which fall under the following heads.*

1. Previous mention; the instances of which are too numerous and generally too simple to require lengthened illustration.

Mat. xiv. 22. εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον. v. 13. ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον.

Luke ii. 16. ἀνεύρον—τὸ βρέφος. v. 12. εὐρήσετε βρέφος.

John iv. 43. μετὰ δὲ τὰς δύο ἡμέρας. v. 40. ἔμεινεν ἐκεῖ δύο ἡμέρας.

Acts ix. 17. εἰσῆλθεν εἰς τὴν οἰκίαν. v. 11. ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον.

Mark xiv. 69. ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν κ. τ. λ.

The Article here shows that the damsel can only be the same with *μία τῶν παιδισκῶν*, v. 66, and therefore not the person described by St. Matthew (xxvi. 71) as *ἄλλη*. If no discrepancies on other points were discovered on comparing the accounts given by the four Evangelists of Peter's denials of his Master, this use of the Article by St. Mark would appear strange. On account of this discrepancy it is worth while to give the statements of the four Evangelists respecting the charges made against Peter. The first according to Matthew, Mark, and Luke was when he was *ἐν τῇ αὐλῇ*, among the servants at the fire, to which words Matthew adds the term *ἐξω*, and Mark *κάτω*, as if intending to intimate expressly that he was not in the room where the trial was going on. The second, by another maid at the porch, according to Matthew; by the same maid, according to Mark, at the porch too; by a man (*ἑτερος*), after a short interval, according to Luke, without mentioning the place. The third, by the bystanders, after a short interval, according to Matthew and Mark, without naming any particular place. But Luke's account mentions, in the third place, one by a single individual (*ἄλλος τις*), after the lapse of an hour, and in such a situation, that our Lord turned and looked on Peter, so that he could

* This may be called the contextual use of the Article.

not at this time have been *ἔξω* or *κάτω*, unless our Lord himself had been now brought out. St. John names, first, the maid at the gate, on Peter's admission; next, a number of persons (*εἶπον οὖν αὐτῷ*), and, thirdly, the kinsman of Malchus, who, on account of the pointed and positive way in which he is described as making his assertion, might be identified with the *ἄλλος τις* of Luke, who employs the term *δυσχυρίζετο* respecting him. Since, however, three narratives mention a number of persons conspiring in the accusation, all discrepancies respecting individuals are merged in this fact. The main object of the several writers was to specify three distinct denials in fulfilment of our Lord's prophecy.

2. Implication in a preceding expression.

The most simple kind of implication is when the noun is used to signify a constituent part of a whole previously mentioned or suggested, as, for instance, members of the body, parts of a building.

Demosth. de Cor. p. 247. *εώρων δ' αὐτὸν τὸν Φίλιππον — τὸν ὀφθαλμὸν ἐκκεκομμένον, τὴν κλεῖν κατεαγότα, τὴν χεῖρα, τὸ σκέλος πεπηρωμένον.*

John xix. 30. *κλίνας τὴν κεφαλὴν παρέδωκε τὸ πνεῦμα.*

Mark ii. 4. *ἀπεστέγασαν τὴν στέγην.*

Mark iv. 38. *ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ.*

Another kind is that of numbers resulting from preceding arithmetical circumstances.

Mat. xx. 24. *ἀκούσαντες οἱ δέκα.* See v. 20.

Luke xv. 4. *τὶς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ;*

But writers carry out the principle still farther, by prefixing the Article to any number of objects contained in a previously stated greater one, without the mind being expressly led to it, as in the former case, by arithmetical considerations. Rev. xvii. 10.

Again, the implication is not always of a kind so simple as those already mentioned, though equally certain.

Theophrast. Char. 23. καὶ ἐξ ἀγορᾶς δὲ ὀφωνήσας, τὰ κρέα αὐτὸς φέρειν καὶ τὰ λάχανα.

Xen. Anab. I. v. 12. ξύλα σχίζων τις—ἦσι τῇ ἀξίνῃ.

John xvi. 21. ἡ γυνὴ ὅταν τίκτῃ κ. τ. λ. ὅταν δὲ γεννήσῃ τὸ παιδίον.

Acts vii. 41. ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ.

Luke xi. 37. ἡρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ—ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

1 Pet. ii. 7. ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν.

Τιμή is implied in *ἐντιμον* v. 6, *τίθῃμι ἐν Σιών λίθον—ἐντιμον*. 'For you then is the preciousness, you that believe.'

1 Tim. iii. 1. εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ· δεῖ οὖν τὸν ἐπίσκοπον κ. τ. λ.

Mat. i. 24. διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου.

Ὑπνου is implied v. 20, *ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ*.

Acts xx. 13. ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον.

Πλοῖον is implied in the words *ἡμεῖς δὲ ἐξεπλεύσαμεν κ. τ. λ.*

2 Thes. ii. 11. εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει.

Τῷ ψεύδει, 'the falsehood' implied in the words, *οὗ ἐστιν ἡ παρουσία—ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους, καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας*. vv. 9, 10. Or *ψεύδος*, as being a term for an object of idolatrous worship (2 Chron. xxx. 14), may be only another designation of *ὁ ἄνομος* in respect of his pretensions to divinity (v. 4); and the article would thus simply indicate renewed mention. The same remark applies to the words *ἐν τῷ ψεύδει*, Rom. i. 25, since *ψεύδει* may for the same reason be another term for *ὁμοιώματι εἰκόνης κ. τ. λ.* (v. 23), and 'the lie' be the actual imagery.

1 John ii. 22. *τὸς ἐστὶν ὁ ψευστῆς;*

Implication in *ψεῦδος* v. 21.

3. Association; that is when the noun signifies something which is necessarily or naturally associated with something else already mentioned or implied. The most simple and common case is that of usual articles of dress, furniture, and so forth; and the force of the Article, as under the last head, is very generally to be expressed in English by a Possessive Pronoun: to these may be added usual appendages, and necessarily attendant or ordinarily consequential circumstances.

Xen. Anab. II. iii. 11. *ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν.*

Here *δόρυ* signifies what cannot but be associated with the person spoken of, when on military duty; *βακτηρίαν* something, the use of which was casual, and its idea, therefore not suggested by association: hence the presence and absence of the Article respectively.

Isoc. Pan. p. 70. *τοὺς στρατιώτας τὸν μισθὸν ἀπεστέρησεν.*

Xen. Cyr. IV. vi. 3. *κατέσχευεν οὕτως ὑπὸ σκότου τὸν φθόνον.*

The notion of the word *φθόνον* is associated with the circumstances described in the preceding words: *ὁ μὲν ἄρχων οὗτος ἀκοντίσας ἤμαρτεν — ὁ δὲ ἐμὸς παῖς βαλὼν — καταβάλλει τὴν ἄρκτον.* Τὸν φθόνον, 'The' consequent 'jealousy.'

John xxi. 8. *οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον.*

By *πλοιαρίῳ* is signified the small boat attached to the fishing bark. So

Acts xxvii. 16. *μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης.*

Mat. v. 15. οὐδὲ καίουσιν λύχνον, καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν.

With the idea of a house, suggested by the lighting of a candle, was necessarily associated that of the usual single articles of furniture, the *μόδιος* and *λυχνία*. The parallel places are Mark iv. 21; Luke xi. 33. Though the Article is used in these passages with perfect propriety, and gives an air of liveliness to the language, yet its presence is not necessary to the force of the sentiment; and accordingly, it is omitted in a similar place, Luke viii. 16: οὐδεὶς δὲ λύχνον ἄψας, καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθισιν, ἀλλ' ἐπὶ λυχνίας ἐπιτίθισιν. It could not, indeed, be prefixed to *σκεύει*, because the word does not, like *μόδιος*, signify a particular kind of vessel usually found singly in a house, but one of any sort; and this necessary absence may have led to its omission also before *κλίνης* and *λυχνίας*.

John xiii. 5. εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα.

Luke ii. 7. ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

The Article is here used with *φάτνη* by its association with *καταλύματι*: but then, in strictness of language, this word ought to have preceded. It should, however, be remembered that its idea was especially present at the moment to the writer's thoughts; that the word itself almost immediately follows; and that language affords many instances, in which a writer seems to be thinking less of his reader's information and state of mind than of his own. *Καταλύματι* itself has the Article by association, as here employed to signify the public place of lodging for travellers ordinarily attached to towns.

Acts xx. 9. ἐπὶ τῆς θυρίδος.

'The' single 'window' of the chamber.

Mat. xv. 26. τοῖς κυναρίοις.

'The' household 'dogs.' Mark vii. 27.

Mat. ix. 23. ἰδὼν τοὺς αὐλητάς.

'The minstrels' usually employed on such occasions.

Luke iv. 20. ἀποδοὺς τῷ ὑπηρέτῃ.

Acts xxi. 26. ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν

ἡ προσφορά. So v. 27. ὥς δὲ ἔμελλον αἱ ἐπὶ τὰ ἡμέραι συντελεῖσθαι.

In both cases the Article arises from necessary association with the mention of a vow, on the part of those familiar with its rites.

Acts xxii. 25. ὥς δὲ προέτεινεν αὐτὸν τοῖς ἱμαῖσιν.

ἱμαῖσιν has the Article by association with the idea of the preceding words, εἰπὼν μάλιστα ἀνετάξεσθαι αὐτόν.

Mat. x. 12. εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν.

By οἰκίαν is here signified the house where they should be entertained, the idea of which is necessarily associated with that of their entrance into a town, conveyed by the words just preceding: hence the Article.

Acts xix. 10. ἱκανοὶ δὲ τῶν τὰ περιέργα πραξάντων — τὰς βιβλους κατέκαιον.

'Many of those who had practised magic, burnt the books' of the art.

Gal. iii. 19. τῶν παραβάσεων χάριν ἐτέθη (ὁ νόμος).

'The Law was enacted for the sake of the transgressions' which would derive their existence as such from it: that is, its object was to reduce certain acts to contraventions of specific enactment. See Rom. v. 20.

1 Cor. x. 13. ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν.

τὴν ἔκβασιν, 'the escape' from the environment of πειρασμός.

1 Cor. iv. 5. τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ.

Ὁ ἔπαινος, 'the praise' which is the desired result of the trial intimated in the preceding words.

Mat. xxiv. 32. ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν.

By the prefixed Article the speaker points to his own ordinary, and therefore well known, custom of appending to an important matter of teaching a parable by way of illustration or enforcement: otherwise, the word might have the Article by association with συκῆς, meaning 'the parable' which it furnishes,

Jam. iii. 3. τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν.

Χαλινούς has the Article by association with ἵππων, and the rendering should be: 'The horses' bits we put into their mouths,' in order to control them. By disregard of the Article the point of the illustration is in a great measure lost; namely, that as the horse is entirely managed by having control over his mouth, so he who is able to have the mastery of his tongue, is δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

The remaining leading division embraces those words to which the Article is prefixed independently of the context: that is, the familiarity of the precise idea intended to be conveyed by them does not arise from any thing previously mentioned or suggested.

The classes of words embraced by this division are as follows:

1. Abstracts, when used strictly as such; since their idea is an intrinsically familiar one. It is clear, however, that, though these words in their strict sense have an inherent right to the Article, yet its presence is not compulsory; though the Article is naturally allied, yet it is not necessarily conjoined with them: that is, no necessary change of sense is produced by its withdrawal from an abstract; it is still an abstract, and the precise one which it was before. With this theoretic view agrees the actual usage of the language, in which, generally speaking, some liberty is found to prevail with respect to prefixing the Article to words of this class. Still it will be found to be usually inserted when great precision of language is used, to

intimate that the strict abstract sense is to be associated with the word, and omitted, perhaps, when the attention is especially directed to its peculiar notion. But on this point a recurrence to observation of the practice of Aristotle and other philosophical writers is to be recommended.

A few examples may properly be noted of the Article prefixed to Abstracts in the New Testament.

1 Cor. xv. 21. *δι' ἀνθρώπου ὁ θάνατος.*

2 Cor. i. 17. *μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην;*

Gal. ii. 5. *οἷς οὐδὲ πρὸς ὥραν εἵξαμεν τῇ ὑποταγῇ.*

Phil. ii. 3. *τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν.*

In the last three instances the Article is used with great propriety, on account of the strictly abstract sense in which the words are evidently to be taken to give full force to the Apostle's language, as signifying not a certain piece of conduct, but a particular temper or frame.

1 John iii. 16. *ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην.*

The abstract should here be especially noted. 'Herein have we got knowledge of love' in its very essence, namely, in the circumstance 'that he laid down his life on our behalf.' Compare iv. 10.

The Article is thus rightly prefixed to words by which a system of action, familiar to the mind as such, is intended to be signified, as distinguished from specific instances, which on the contrary are possessed of no necessary familiarity.

1 John ii. 29. *πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.*

1 John iii. 7. *ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστι,*

καθὼς ἐκεῖνος δίκαιός ἐστιν. ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν.

On these two passages it is only necessary to remark, that their true meaning is entirely centred in this particular usage, the Article indicating that the several terms are here expressive of a certain tenor.

Eph. iv. 25. ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν.

Ἀλήθειαν, without the Article, signifies that which is truth in each several case.

Eph. vi. 9. ἀνιέντες τὴν ἀπειλήν.

John vii. 22, 23. Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν— εἰ περιτομήν λαμβάνει ἄνθρωπος ἐν σαββάτῳ.

In the first instance *περιτομήν* has the Article, as being used to signify the rite in the abstract; in the second, it is necessarily anarthrous, as implying a single performance of the rite, not previously suggested by the context.

In one case, however, the insertion of the Article may be regarded as compulsory before abstracts, namely, when they are personified.

Xen. Mem. ii. p. 430. καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν.

Rom. vii. 8. ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά.

On the second occurrence of *ἁμαρτία*, it is no longer invested with personal agency, and the Article is dropped.

1 Cor. xiii. 4. ἡ ἀγάπη μακροθυμεῖ.

This is the first of four successive occurrences of the term *ἀγάπη* with the Article prefixed, because, in fact, personal characteristics are attributed to it; while in the other four, where such is not the case, the word is anarthrous: a striking instance of delicate precision on this point of usage.

1 Cor. xi. 14. οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς;

Mat. xi. 19. *ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τεκνῶν αὐτῆς.*
 Luke vii. 35.

Phil. iii. 3. *ἡμεῖς γὰρ ἐσμεν ἡ περιτομή.*

Rom. xi. 7. *ἡ δὲ ἐκλογὴ ἐπέτυχεν.*

2. Words signifying objects or phenomena of nature which exist singly, and entire natural substances.

Demosth. de F. L. p. 426. *οὔτε τὸν ἥλιον ἡσχύοντο οἱ ταῦτα ποιοῦντες.*

Thucyd. vii. 50. *ἡ σελήνη ἐκλείπει.*

Mat. xiii. 43. *τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος.*

Mat. xxiv. 29. *ὁ ἥλιος σκοτισθήσεται καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς.*

Mat. v. 18. *ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ.*

Acts iv. 24. *ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν.*

2 Cor. xi. 25. *νυχθήμερον ἐν τῷ βυθῷ πεποίηκα.*

Mat. xxiv. 32. *γινώσκετε ὅτι ἐγγὺς τὸ θέρος.* Mark xiii. 28. Luke xxi. 30.

Mat. xvii. 2. *τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.*

Mat. xvii. 15. *πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.*

Mark ix. 50. *καλὸν τὸ ἄλας.*

The substance 'salt.' But, *ἔχετε ἐν ἑαυτοῖς ἅλας.* It might be said, that the Article here arises from implication in the terms of the preceding verse; but this is not the case in the parallel place, Luke xiv. 34.

Mat. vii. 24. *ῥηκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν.* Luke vi. 48.

The Article is used with propriety, because the attention is directed to the substance, in respect of its quality, in contradistinction to another (*ἐπὶ τὴν ἄμμον* v. 26). Luke viii. 6.

Mat. xxvii. 60. *μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πετρᾷ.*

Here, though the Article is perfectly legitimate, yet there is no necessity for its presence, and accordingly St. Mark has in the parallel place *ἐκ πέτρας*. xv. 46. Compare also Mat. xvii. 15, quoted above, with Mark ix. 22.

3. Words employed to signify entire species of animals, objects, &c. It is obvious that familiarity of idea must attach to them by necessity, though to any plurality short of a whole class it can only be by previous mention or suggestion.

Thucyd. ii. 51. *ἕτερος ἀφ' ἐτέρου θεραπείας ἀναπιμπλάμενοι, ὥσπερ τὰ πρόβατα, ἔθνησκον.*

Plato. Phæd. p. 85. *οὐδὲν ὄρνεον ἄδει—οὐδὲ αὐτὴ ἢ τε ἀηδὼν καὶ ἡ χελιδὼν καὶ ὁ ἔποψ.*

Aristoph. Av. 1145. *ὑποτύπτοντες ὥσπερ ταῖς ἄμαις.*

Ὡσπερ ταῖς ἄμαις, 'shovel-fashion.'

Mat. vi. 1. *ἐμπροσθεν τῶν ἀνθρώπων.*

John ii. 25. *οὐ χρεῖαν εἶχεν, ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου.*

John xvi. 21. *ἡ γυνὴ ὅταν τίκτῃ.*

Mat. xviii. 3. *ἐὰν μὴ στραφῇτε, καὶ γένησθε ὡς τὰ παιδιά.*

Mat. vii. 6. *μὴ δώτε τὸ ἅγιον τοῖς κυσί.*

Mat. viii. 20. *αἱ ἀλώπεκες φωλεοὺς ἔχουσι.* Lu. ix. 58.

Mat. x. 16. *γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστέραί.*

1 Cor. ix. 9. *μὴ τῶν βοῶν μέλει τῷ Θεῷ;*

Mat. xxiii. 23. *ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον.* Luke xi. 42.

Luke xxi. 29. *ἴδετε τὴν συκὴν.* Mat. xxiv. 32.

Luke xxii. 31. *ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον.*

John xii. 24. *ὁ κόκκος τοῦ σίτου.*

Mark iii. 15. ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους καὶ ἐκβάλλειν τὰ δαιμόνια.

Τὰς νόσους, 'disease' in general. But the word is anarthrous in the parallel place, Luke ix. 1. The case is, however, evidently one of indifference.

Mat. xxiv. 29. οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ.

Mat. xiv. 2. αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

'The Powers are active in him.'

Jam. iii. 4. ἰδοὺ, καὶ τὰ πλοῖα.

Jam. iii. 11. μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν;

John xviii. 20. ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ.

1 Pet. iv. 7. νήψατε εἰς τὰς προσευχάς. Acts ii. 42.

4. Those employed to signify an entire class of agents.

Xen. Cyrop. V. ii. 47. οἱ μὲν βάνανσοι ἴσασι τῆς ἑαυτοῦ τέχνης ἕκαστος τῶν ἐργαλείων τὰ ὀνόματα.

Aristot. Eth. Nic. iv. 1. ὁ μέντοι κυβευτῆς καὶ ὁ λωποδύτης καὶ ὁ ληστής τῶν ἀνελευθέρων εἰσὶ.

Mat. x. 10. ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν.

Luke x. 7. 1 Tim. v. 18.

Mat. xviii. 17. ἔστω σοι ὥσπερ ὁ ἐθνικός καὶ ὁ τελώνης.

1 Cor. vii. 34. μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος.

2 Cor. xii. 12. τὰ σημεῖα τοῦ ἀποστόλου.

Gal. iv. 1. ἐφ' ὅσον χρόνον ὁ κληρονόμος νηπίός ἐστιν.

2 Cor. xii. 14. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν.

Τέκνα here signifies a class; but γονεῦσι has the Article by association with it. In this passage there is a mutual association between the ideas of the two nouns which have the Article, and they might therefore be said both to have it in right of such association: but the view just taken of the case is, at least, more simple.

1 Cor. vii. 3. *τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω.*

The Article may be regarded as prefixed to *γυναικί* as used to signify a class, to each individual of which the predicate belongs; so that *ἀνὴρ* has it by association, as also *ὀφειλὴν*.

Mat. xix. 10. *εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός.*

Compare with these three passages

Isæus de Philoc. H. p. 59. *ὁ νόμος αὐτὸς ἀποδίδωσι τῷ υἱεὶ τὰ τοῦ πατρὸς.*

Mat. xxv. 32. *ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων.*

The construction of the following passages, though embarrassed, is on the same principle.

Luke xi. 11. *τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον;*

Mat. xv. 11. *οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον.*

In the next instance, which is exactly similar in form to those already quoted, the association is not mutual.

Luke xi. 24. *ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου.*

There is no natural association of *ἀκάθαρτον πνεῦμα* with *ἄνθρωπον*; and, accordingly, those words must be viewed as signifying a class or species, and *ἄνθρωπον* the human being possessed by each respective individual of it, and therefore having the Article by association. In the next two instances, however, which have some resemblance to this, the Article is present on combined ground of class and association; since the term *τὸν ἄνθρωπον* describes all who come under the operation of the law just mentioned.

John vii. 51. *μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον κ. τ. λ.*

Rom. vii. 1. *ὁ νόμος κυριεύει τοῦ ἀνθρώπου κ. τ. λ.*

This particular point has been here dwelt upon, because some difficulty respecting the Article might,

without due consideration, be raised from some of such passages.

5. Besides these classes of words, there are others with respect to which the familiarity of idea is not of so essential and universal a kind, but is rather the result of particular circumstances. With regard to the idea which they are employed to convey, familiarity is presumed by a writer or speaker on the part of those whom he has in view; familiarity arising from notoriety, established custom, well known historical circumstances, &c.

Æschin. Timarch. p. 8. *διημέρευεν ἐν τῷ κυβείῳ, οὗ ἡ τηλία τίθεται καὶ τοὺς ἀλεκτρυόνας συμβάλλουσι καὶ κυβεύουσιν· ἥδη γὰρ οἶμαί τινες ὑμῶν ἐωρακέναι ἃ λέγω, εἰ δὲ μὴ, ἀλλ' ἀκηκοέναι γε.*

In the latter clause the speaker states the presumption on which he has just adopted language which would be appropriate only in virtue of the truth of that presumption, that language consisting in the present instance merely in the use of the Article.

Xen. Anab. I. ii. 9. *Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει.*

Plato. Repub. i. p. 329. *τὸ τοῦ Θεμιστοκλέους εὖ ἔχει, δὲ τῷ Σεριφίῳ—ἀπεκρίνατο.*

The story was well known at Athens, which is the reason of the Article before Σεριφίῳ. See also Plutarch. Apophth. p. 185. Cicero, as a matter of necessity, renders it 'Seriphio cuidam,' and this has been alleged to show that the Article has sometimes the signification of *τις*, although the notions of no two words can be more directly opposed to each other. If this point were conceded, the Article might at once be given up as *loquacissimæ gentis flabellum*. It is a most hasty and absurd conclusion, though one not unfrequently drawn, that two words have the same meaning or may be used indifferently, because in certain passages one may be rendered as if the other had been used without injuring the general sense.

Mat. xvii. 24. τὰ δίδραχμα.

The established impost of the half-shekel.

Mat. xxi. 12. τὰς περιστερὰς.

An article of great demand for offerings, and therefore well known to persons acquainted with the temple and its rites. St. Mark also has the article (xi. 15).

Mat. viii. 4. σεαυτὸν δεῖξον τῷ ἱερεῖ. Mar. i. 44. Lu. v. 14. Τῷ ἱερεῖ, 'the priest' in attendance.

Heb. vii. 27. ὥσπερ οἱ ἀρχιερεῖς.

Οἱ ἀρχιερεῖς, 'the' Levitical 'high-priests.'

Heb. ix. 2. ἡ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων.

John xviii. 3. ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν.

Τὴν σπεῖραν, 'the detachment' on duty.

Luke xix. 23. διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν;

Luke xii. 54. ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, κ. τ. λ.

Νεφέλην has the Article, because it is here used to signify the particular cloud well known, by its singular conformation, as the forerunner of a considerable fall of rain. 1 Ki. xviii. 44, 45.

1 Cor. x. 1. οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν. v. 9. ὑπὸ τῶν ὀφθελῶν ἀπώλοντο. v. 10. ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.

The passage is a recalling of well known historical circumstances.

Acts xxi. 38. ὁ Αἰγύπτιος—τοὺς τετρακισχιλίους.

Gal. iv. 22. ἓνα ἐκ τῆς παιδίσκης. v. 23. διὰ τῆς ἐπαγγελίας.

Heb. xi. 35. ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν.

By ἄλλοι are intended the Maccabean martyrs, and by ἀπολύτρωσιν the

well known circumstance of the deliverance offered to them as the reward of apostacy.

John i. 21. ὁ προφήτης εἰ σύ;

By προφήτης is meant the great prophet expected by the Jews, apparently on the ground of the declaration of Moses, Deut. xviii. 15. From the questions put to the Baptist, as well as from John vii. 40, 41, the Prophet appears to have been viewed as a distinct person from the Messiah; though opinion might not have been uniform on this point.

Mark i. 15. πεπλήρωται ὁ καιρός.

Luke xxi. 8. ὁ καιρός ἤγγικε.

‘Ο καιρός, ‘the’ long expected ‘season.’

John iv. 22. ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

Ἡ σωτηρία, ‘the’ expected ‘salvation;’ for the term is evidently not here an abstract.

Mat. xix. 28. ἐν τῇ παλιγγενεσίᾳ.

The Article shows that παλιγγενεσία was a term familiar to the persons addressed in its application to the state of things under the reign of the Messiah: it is a term of the Jewish theology.

2 Thes. ii. 3. ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον.

Ἀποστασία cannot here be a proper abstract, which would give it a right to the Article: it therefore has it as intended to convey an idea familiar to the Thessalonians; and this could only be the case by its having been a matter of previous instruction orally communicated by the Apostle. This leads to the general remark, that in epistolary correspondence it naturally happens that certain terms acquire between the correspondents a familiar use, which is marked by the Article. In this way an occasional appearance of the Article in the Epistles may be accounted for, where the reason of use would not otherwise be obvious.

1 Cor. iii. 13. ἡ γὰρ ἡμέρα δηλώσει.

Heb. x. 25. τοσοῦτω μᾶλλον ὅσῳ βλέπετε ἐγγίζουσιν τὴν ἡμέραν.

Τὴν ἡμέραν, ‘The day’ of visitation; thus sufficiently indicated to those who were expectant of it.

2 Cor. xii. 18. *παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν.*

When besides the ordinary signification of a word it has also acquired one that is purely conventional, the use of the word in this sense is marked by the Article, as pointing to a particular meaning, which is not the usual one, but established by the arbitrary familiarity of custom.

Instances of this in the New Testament are αἰών in the sense of an unlimited duration, Mat. xxi. 19; Mark iii. 29; xi. 14; John iv. 14; vi. 51, 58; viii. 35, 51, 52; ix. 32; x. 28; xi. 26; xiii. 8; xiv. 16; 1 Cor. viii. 13; 2 Cor. ix. 9; Heb. v. 6; vi. 20; vii. 17, 21, 24, 28; 1 Pe. i. 23; 1 Jno. ii. 17; 2 Jno. 2: and ὁδός, of the profession of the Gospel, Ac. ix. 2; xix. 9, 23; xxiv. 22. On this principle too the Article is sometimes prefixed to the word ἀλήθεια, as an index of a conventional meaning, namely, the full light of the Gospel as contrasted with the imperfect or typical nature of former revelations, or purity of doctrine as opposed to corruption, John viii. 32; xiv. 6; Gal. iii. 1; Eph. iv. 24; 2 Thes. ii. 12; Heb. x. 26; 1 Pe. i. 22; 1 John i. 8. Another instance is supplied by the term ἡ κρίσις, 'the judgment' of the great day, Mat. xii. 41, 42; Luke x. 14; xi. 31, 32; John v. 22. So ἡ ὀργή, when the Article is not used with reference to the context, is 'The wrath' κατ' ἐξοχήν, that is, ἡ ὁ τοῦ Θεοῦ, Rom. xii. 19; 1 Thes. ii. 16. So also, ἡ περιποίησις, Eph. i. 14, is that which is already familiar by the titles λαὸς περιούσιος (Tit. ii. 14), λαὸς εἰς περιποίησιν (1 Pe. ii. 9). See also Mal. iii. 17. In the same way, ἡ διδασκαλία, 1 Ti. vi. 1, is 'The teaching' of the Apostolic masters. Again, the Article prefixed to προσαγωγή points to its technical use, as signifying formal introduction into a sovereign presence, Rom. v. 2; Eph. ii. 18; iii. 12.

1 Thes. iv. 6. *τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ.*

In this passage the use of the Article cannot be contextual, as an examination of what precedes, would show; but if πᾶγμα be considered as here used to signify worldly business in general, it would rightly have the Article on this account, from the necessary familiarity of the idea: still

proof is required that the noun is ever used in this sense in the singular. The expression, however, is here quoted as rather exemplifying the observation just made; for it is well known that τὸ πρᾶγμα was a current expression for licentious practices (Æschin. Timarch. pp. 18, 19); and this signification seems the only resource, if the former one be untenable: it is also best suited to the context, especially v. 7. The same signification might also be adopted in another place, 2 Cor. vii. 11; but this is not necessary, because the words ἐν τῷ πράγματι may there mean, 'In the matter' at issue.

The Article would be properly prefixed to a word when employed to signify some individual thing familiarised by being the subject of a well-known proverb or apologue; and thence might easily arise a custom of using the Article in the case even of a newly coined proverbial or parabolic sentiment, as at once clothing it in a form of expression already associated with that species of composition.

Mat. xxiii. 24. οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.

Luke xii. 39. εἰ ἴδῃς ὁ οἰκοδεσπότης ποία ὥρα ὁ κλέπτης ἔρχεται, κ. τ. λ.

Mark x. 25. εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος εἰσελθεῖν.

In this passage the presence of the Articles is best explained as an instance of this particular usage: and their absence from several important documents may be referred to a readiness to discard what might seem an embarrassing peculiarity, especially when compared with the anarthrous expression in the parallel places (Mat. xix. 24; Luke xviii. 25).

By a very natural process of thought, and one which is continually exemplified, writers are apt unconsciously to adopt language suited, in strictness, only to the same familiarity with certain localities on the

part of their readers, as is possessed by themselves; and this is the cause of the occurrence of the Article in some cases where it appears at first sight strange.

Mat. v. 1. ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος.

The practice described is clearly exemplified in this and other similar passages, 'the mountain' being that part of the embosoming range immediately overtopping the spot on the edge of the lake, where the scene of the narrative previously lies. Mat. xiv. 23; xv. 29; Mark iii. 13. A remarkable illustration is supplied by the following words, used of a precisely similar locality: ἀποθανόντος Δυσάνδρου ἔφευγον οἱ ἄλλοι πρὸς τὸ ὄρος. Xen. Hell. iii. p. 296.

Mat. viii. 32. ὄρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ. Mark v. 13; Luke viii. 33.

A similar familiarity is sometimes unconsciously assumed respecting circumstances, as well as natural localities.

Of this there is a remarkable instance in the expression ἡ οἰκία, used of a house which was the resort of our Lord, Mat. xiii. 1, 36; xvii. 25; Mark ix. 33; x. 10, and τὸ πλοῖον, of a vessel used by him, and which might not have been always the same, Mark vi. 32; viii. 10; in which passages there is no suggestion arising from the context to cause the occurrence of the Article. It should be remarked that this occurs only in St. Matthew and St. Mark. Such language is natural to witnesses of our Lord's sojourn in those parts, or persons who received the story fresh from the mouths of those who were so.

A short notice is due to the use of the Article with Proper Names. It is evident that, from their very nature, they do not, generally speaking, need the Article for the sake of precision, as is the case with Common Substantives. Still, though Poetry indeed appears disposed rather to repudiate the Article in

the case of Proper Names, probably on account of a formal appearance produced by it, yet in prose it is of constant occurrence.

One rule may be laid down respecting its insertion, namely, that it never takes place on the first mention in a narrative of a Proper Name, except in the case of such as possess especial notoriety, as those of well known places, deities, and distinguished men. This practice is in exact accordance with the abstract principle of the Article; that is, its occurrence with this class of words is on account only of previous mention or established notoriety.

Since the nature of the case, as has been observed, does not admit of the insertion of the Article before Proper Names being imperative, it is to be expected that its use should have the appearance at least of irregularity: thus, for instance, the text of classical writers presents the circumstance of the name of a principal actor in a narrative, however frequently repeated, being found usually but still not throughout with the Article prefixed. The rules, if any, which guide its use, are probably dictated rather by taste and feeling than by any more stringent principle.

The genealogy in St. Matthew presents throughout an apparent inversion of the rule given above for the first prefixing of the Article to a Proper Name. Thus, *v. 2.* Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ. Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ. But the Article appears to be used merely to mark the accusative case. The same is probably the reason of its being prefixed to the proper name Ναθαναήλ on its first occurrence. Jno. i. 46.

John xviii. 40. *μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν.*

This is an instance of the name of a person previously unknown occurring for the first time with the Article prefixed. Still there is no real irregularity; for this language is not addressed by the Evangelist to his readers, but, according to his description, by the Jews to Pilate, to whom the person was sufficiently notorious. St. Luke's language is similar : *αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· ὅστις ἦν κ. τ. λ.* xxiii. 18.

The foregoing part of this section has been appropriated to instances, in which the Substantive itself embraces the entire familiarised idea, and is therefore entitled in its own right to the Article; but it frequently happens that this idea is conveyed by an entire group of words, of which the substantive is only a constituent. This is a most material consideration, because the presence of the Article would often be unaccountable, if the substantive were alone regarded.

When, on the removal of certain words, the noun with which the Article is in concord, either conveys no such idea as would entitle it to the Article, or if otherwise, not the precise one intended, the Article belongs to the group formed by the combination of those words with the noun.

But since doubt might sometimes arise respecting the precise words thus combined, the general principle is that in such cases they are either placed between the Article and the Noun, or subjoined to it with the Article repeated before them, except when they form a clause commencing with a Relative Pronoun, which,

by its concord, establishes their connexion with the noun without the employment of further means.

This is found to be the practice of correct writers, whenever ambiguity would arise from a different collocation.

Mat. xv. 1. οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς.

Acts xxii. 1. τῆς πρὸς ὑμᾶς νῦν ἀπολογίας.

Rom. xi. 21. τῶν κατὰ φύσιν κλάδων.

1 Pe. i. 14. ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις.

1 Pe. iii. 3. ὁ ἔξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος.

2 Pe. i. 4. τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.

2 Pe. ii. 7. τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς.

Mat. iii. 17. οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός.

Acts xv. 23. τοῖς κατὰ τὴν Ἀντιόχειαν — ἀδελφοῖς τοῖς ἐξ ἐθνῶν.

Heb. xi. 12. ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος.

The New Testament might be expected to exhibit instances of a deviation from such precision of arrangement, especially in the unstudied and rapid style of St. Paul; but this never takes place in the case of words in concord with the principal substantive.

Eph. vi. 5. ὑπακούετε τοῖς κυρίοις κατὰ σάρκα.

1 Thes. iv. 16. οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον.

Rom. vi. 4. συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον.

Col. ii. 14. ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν.

In the three first of these passages the correct order of the words would undoubtedly have been, respectively, τοῖς κ. σ. κυρίοις, which actually

occurs Col. iii. 22 — οἱ ἐν Χ. νεκροὶ — διὰ τοῦ εἰς τ. θ. βαπτίσματος. In the last, the words τοῖς δ. could hardly have been inserted before χειρόγραφον, but must still be connected in sense with καθ' ἡμῶν.

1 Ti. ii. 6, 7. τὸ μαρτύριον καιροῖς ἰδίους εἰς δ' ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος — διδάσκαλος ἐθνῶν.

The article which would be here unaccountable, if viewed in connexion with μαρτύριον alone, is really prefixed to the entire group ending with ἐθνῶν, though this is not indicated by collocation. The whole expression is an abrupt reminiscence relating to the preceding context. The undistinguishing universality of the new covenant as contrasted with prescriptive favour to the Jew, this which had been formerly μυστήριον was now (καιροῖς ἰδίους) a μαρτύριον, for the publication of which the writer had been appointed an apostle.

Jno. vi. 32. οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, τὸν ἀληθινόν.

In both clauses the use of the Article τόν is as if the order was τὸν ἐκ τ. ο. ἄρτον. 'Moses has not given you the heaven-sent bread, but my Father is giving you the real heaven-sent bread.'

Acts xvii. 1. εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων.

The presence of the Article before συναγωγὴ cannot be easily explained in connexion with that word alone, but becomes at once clear when referred to σ. τ. 'I': 'where was the synagogue of the Jews,' inhabiting those parts.

A word is sometimes found within a group to which an Article belongs, that is really no part of it: but since it is always one that cannot possibly enter into the combination, no perplexity arises from the circumstance. This occurs both in pure writers and the New Testament. Acts xxvi. 24; Rom. xi. 24; 1 Pe. iv. 2; 2 Pe. i. 4.

The arrangement of the words that constitute a

group to which an Article is prefixed, presents some points of importance. When the group embraces words connected with the principal substantive in the way of epithet, they are, according to a rule already mentioned, either placed between that word and the Article, or are postfixed with the Article repeated before them. The latter arrangement is employed to give emphatic prominence to one or the other of the members of the complex expression, that is, either to the substantive or the term in concord.

Plato. *Menex.* p. 240. *ἐκείνους τοὺς ἄνδρας φημι οὐ μόνον τῶν σωμάτων τῶν ἡμετέρων πατέρας εἶναι ἀλλὰ καὶ τῆς ἐλευθερίας.*

But the emphasis is far more frequently on the postfixed term, and always so in the New Testament.

Mat. xxi. 2. *πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν.*

John vi. 27. *ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην.*

John x. 11. *ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός.*

2 Tim. iv. 7. *τὸν ἀγῶνα τὸν καλὸν ἡγώνισμαι.*

Luke vii. 47. *αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί.*

Luke xv. 6. *εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.*

1 Cor. xii. 2. *πρὸς τὰ εἶδωλα τὰ ἄφωνα.*

In this last instance the prominence of the epithet is an expression of scorn.

When the group contains a Genitive in dependence on the principal substantive, the former is placed between the latter and its Article, when no emphatic prominence is to be given to either term: otherwise, it follows. But this rule of classical usage finds no

application in the New Testament, where the latter special arrangement is the ordinary one, and therefore unmeaning: a circumstance to be attributed partly perhaps to later laxity, but more to the native idiom of the writers.

Another form of collocation remains, namely, when the Noun itself is anarthrous, and the words in combination are postfixed with the Article. It is necessary then to account for this particular arrangement. Since the Article is prefixed to a word when the idea intended to be conveyed by it is already familiarised, and is a mark or intimation of that circumstance, the natural effect of its presence is to divert the thoughts from dwelling upon the peculiar import of the word, and is adverse to its inherent notion standing out as a prominent point in the sense of the passage. To these circumstances the usage at present under consideration may be referred; that is, the anarthrous position of the noun may be regarded as employed to give a prominence to the peculiar meaning of the word without the interference of any other idea, while the words to which the article is prefixed, limit by their further and more precise description the general notion of the anarthrous noun, and thereby introduce the determinate idea intended.

Xen. Mem. 2. p. 431. ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς.

‘But I company with Gods, and company with men,’ that is to say, ‘the good.’

John xiv. 27. εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν.

1 Tim. v. 3. χήρας τίμα τὰς ὄντως χήρας.

Gal. iii. 21. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι.

2 Cor. viii. 22. πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς.

Gal. ii. 20. ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ.

Acts xxvi. 13. πίστει τῇ εἰς ἐμέ.

Heb. vi. 7. γῇ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν κ. τ. λ.

'Land which drinks in the rain,' &c.

Jude 6. ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν κ. τ. λ. ὑπὸ ζόφου τετήρηκεν.

'And angels he has confined under darkness, those that,' &c.

1 Pe. i. 10. περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφητῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες.

'About which salvation prophets made inquiry and research, those who prophesied,' &c.

Rom. ix. 30. κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως.

Jas. i. 25. ὁ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας.

Acts xxvi. 22. ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ.

One part of the usage of the Article with the Substantive requires a separate consideration, though not as involving any anomaly, since it is in full agreement with the general principle; namely, the law of its insertion or omission after verbs of existence.

When the Article is inserted after a Verb of Existence, the real predicate of the sentence is a simple identity, the identity of the subject with something

else, the idea of which is a familiar one and intended to be conveyed by the word or combination of words which has the Article prefixed.

Aristot. Eth. Nic. II. 9. ὅτι μὲν οὖν ἐστὶν ἡ ἀρετὴ ἡ ἠθικὴ μεσότης.

Mat. vi. 22. ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός.

2 Cor. iii. 17. ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν.

‘Now the Lord is the spirit’ previously mentioned (v. 6, 8); namely, the spirit latent in the letter of the old covenant. The predicate is simply an identity.

1 Cor. x. 4. ἡ δὲ πέτρα ἦν ὁ Χριστός.

The identity is here not substantial but parabolic: a circumstance, however, which leaves the usage untouched.

1 John ii. 7. ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε ἀπ’ ἀρχῆς.

1 John iii. 4. ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.

The precision of language exhibited in this passage deserves remark. Each term being in virtue of the Article an abstract or universal, the resulting predicate is, that sin and breach of law are identical to the full extent of each, all evasive subtleties notwithstanding.

Mark vi. 3. οὐχ οὗτός ἐστιν ὁ τέκτων;

Acts xxi. 38. οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος;

But when the word or combination of words following the verb of Existence is anarthrous, then the circumstances or attributes signified by it form the predicate, instead of a mere identity.

Rom. vii. 7. ὁ νόμος ἁμαρτία;

‘Is the law sin’ in principle and tendency? Had the Article been inserted, the question would have been, Are the law and sin, in the abstract, the same thing?

Rom. vii. 13. τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος ;

‘Has then the good thing become to me death’ in its necessary issue?

John iii. 6. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστι, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστι.

John xvii. 17. ὁ λόγος ὁ σὸς ἀλήθειά ἐστι.

‘Thy word is’ matter of pure ‘truth.’ A like use of ἀλήθεια as a predicate is seen in the words (John xviii. 38), τί ἐστὶν ἀλήθεια; ‘What thing is truth?’: the question being, whether there is any thing which can claim acceptance as a matter of truth; amounting, in fact, to an expression of scepticism as to the attainableness of certain truth in any thing.

2 Cor. i. 17. ἵνα ἢ παρ’ ἐμοὶ τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ.

‘That with me yea should be yea, and nay nay.’

Jas. v. 12. ἤτω δὲ ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ.

1 John iv. 8. ὁ Θεὸς ἀγάπη ἐστὶ.

Attention to this point of usage is of some importance in the interpretation of the New Testament, as will be further seen in its application to some other passages.

John i. 1. καὶ θεὸς ἦν ὁ λόγος.

It has been maintained, that the absence of the Article before θεός implies that the Word was possessed only of an inferior degree of Godhead. Now had the Article been prefixed, the sense would have been, that the Word was identical with the entire essence of the sole Deity, to express which essence Origen, on this text, uses the term αὐτόθεος. In the actual words, θεός is the predicate; that is, all that is involved in the notion of θεός is predicated of the Word, namely, the proper nature and attributes of Deity. Though Origen has been brought forward as maintaining the above mentioned position, his observations, though not avowedly founded on the doctrine of the Article, appear, when fairly examined, to agree exactly with the view here deduced from that source.

1 Tim. vi. 5. νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.

The absence of the Article before πορισμὸν, while εὐσέβειαν has it,

as being used in its most abstract sense, shows that the former is the predicate. 'Supposing that godliness is' a mode of 'gain.'

Mat. xvi. 16. *σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.*

Mark iii. 11. *τὰ πνεύματα τὰ ἀκάθαρτα — ἔκραζε λέγοντα, ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.* Luke iv. 41.

Luke xxii. 70. *εἶπον δὲ πάντες· σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ.*

John i. 34. *μεμαρτύρηκα, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.*

John i. 50. *ραββι, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.*

1 John iv. 15. *ὃς ἂν ὁμολογήσῃ, ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ.* v. 5.

Acts ix. 20. *ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Ἰησοῦν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.*

In these passages the predicate is simply the identity of the person in question with the rightful possessor of a title of established familiarity, *ὁ υἱὸς τοῦ Θεοῦ*, that is, the Messiah.

Mat. iv. 3. *ὁ πειράζων εἶπεν· εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ κ. τ. λ.* Again v. 6.

Also Luke iv. 3, and to this should undoubtedly be added the same expression in v. 9, though the Article is found in the common text.

In these and the three following passages, the attributes implied in the expression *υἱὸς τοῦ Θεοῦ* or *υἱὸς Θεοῦ*, in each several case, form the real predicate, in contrast with a mere identity, as instanced in the others previously cited.

The Tempter's challenge to our Lord is not, 'If thou be the Messiah' (ὁ υ. τ. Θ.) but one of more subtle and keener provocation, 'If thou be God's Son,' and possessed of extraordinary power in virtue of that divine generation, 'command,' &c. In precisely the same spirit is conceived the language of those who reviled Him on the cross, Mat. xxvii. 40, 43.

John x. 36. *ὑμεῖς λέγετε· ὅτι βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ Θεοῦ εἰμι.*

Compare *ποιεῖς σεαυτὸν θεόν.* v. 33. It thus appears that the charge here made against our Lord by the Jews was not that he assumed Messiahship, but one of impiety in professing to be of the same nature with God. As our Lord is represented as admitting the fact on which the charge was

falsely grounded, the Evangelist correctly describes the admission by the words, *εἶπον, υἱὸς τοῦ Θεοῦ εἰμι.*

Mat. xiv. 33. *οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες· ἀληθῶς Θεοῦ υἱὸς εἶ.*

Mark xv. 39. *ὁ κεντυρίων—εἶπεν· ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ.*

John v. 27. *ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί.*

Had the expression been *ὁ υἱὸς τοῦ ἀνθρώπου*, the allegation in the last clause would have been merely the identity of the speaker with the person to whom that particular title belonged, which, though true, would have been nothing to the purpose: the Article is therefore inadmissible. But by *υἱὸς ἀνθρώπου* is probably meant little more than *ἄνθρωπος*, the force of the passage being, that the Father had committed the judgment of mankind to the Son, as being himself invested with their nature.

1 Pe. iv. 17. *ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ.*

If this passage be rendered, 'Because now is the time for the judgment to begin from the house of God,' that is, by understanding *ἐστὶν* before *ὁ καιρὸς*, the Article would imply that there was a certain period already familiar by the title *καιρὸς τ. ἀ. τ. κ. ἀ. τ. ὁ. τ. Θεοῦ*, with which the present time was alleged to be identical; but this may be reasonably doubted. Perhaps *ἐστὶν* should be supplied before *ἀπὸ τ. ὁ. τ. Θεοῦ*, and the rendering be, 'Because the proper commencement of the judgment is from the house of God,' in allusion to Ezekiel ix. 6. No part of the New Testament is so strongly marked by tacit allusions to the Old as this Epistle. There need also be no hesitation in taking *καιρὸς* to signify suitableness of place as well as of time. Thucyd. IV. 54.

The rule as regards verbs of Existence may be extended to those of Calling, Appointing, and the like: but cases admitting the presence of the Article are of rare occurrence. Xen. Anab. VI. iv. 7.

Xen. Hell. II. p. 275. *ἀποκαλεῖ δὲ κόθορνόν με.*

Mark xv. 2. *ὃν λέγετε βασιλέα τῶν Ἰουδαίων.*

Luke xxiii. 33. τὸν τόπον τὸν καλούμενον Κρανίον.

Jas. ii. 23. φίλος Θεοῦ ἐκλήθη.

Rev. xii. 9. ὁ καλούμενος διάβολος.

Heb. i. 2. ὃν ἔθηκε κληρονόμον πάντων.

Rom. viii. 13. ἡ ἁμαρτία ἵνα φανῇ ἁμαρτία.

SECTION III.—ON PARTICULAR OMISSIONS OF THE ARTICLE BEFORE SUBSTANTIVES.

Omissions of the Article in places where its presence is legitimate, constitute an important part of the general subject of its use, because representations that this part of speech is incapable of being bound by settled rules, have been really based upon instances of such omission. With respect to such a notion so derived, it only needs to be remarked, that there is a wide distinction between places where the presence of the Article is legitimate but not imperative, and those where it is absolutely required; in the latter of which indeed if omissions occurred, its general use must be regarded as a matter of uncertainty, as far, at least, as its absence is concerned: and that the existence of accurately defined cases, where the Article, from the particular circumstances of the case, may either be inserted or not, gives no ground for the conclusion, that its use is a matter of indifference beyond the range of those cases.

In the first place, Poetry must be excluded from the investigation of this particular point, because, though, when the Article is employed in it, it is always done with perfect propriety, yet, as might be expected, great license is taken respecting its omission. In Prose too, point and emphasis are sometimes enhanced, especially in a rapid style, by disencumbering certain terms of Articles. Such cases, however, cannot be defined beforehand, but must be left to the feeling of the reader.

The first class of cases includes those words, whose intrinsic signification is such, that the Article is legitimately associated with them, but at the same time not necessary for perspicuity.

Two species have been already fully noticed (Sect. II.), namely, Abstracts, under which head should be included nouns ending in *ness*; and Proper Names.

A third consists of Superlative expressions.

By the idea of a number of things differing in the degree of some common quality possessed by them, there is naturally suggested that of one of them, in which the highest degree of that quality resides, and thus the Article is essentially associated with Superlatives; but, at the same time, it is clear that the intended sense is not impaired or obscured by its absence; and thus a case of indifference as to its insertion arises.

A fourth, of Ordinals; to which *ἡμῖν* and some other terms may be added, as of kindred signification. This species arises from the same principle as the last.

Xen. Hell. II. p. 278. *τῶν πάντων αἰσχιστόν τε καὶ χαλεπώτατον καὶ ἀνοσιώτατον καὶ ἔχθιστον καὶ θεοῖς καὶ ἀνθρώποις πόλεμον.*

Thucyd. V. 81. *τέταρτον καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα.*

Mark xv. 33. *γενομένης δὲ ὥρας ἑκτῆς σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἑννάτης· καὶ τῇ ὥρᾳ τῇ ἑννάτῃ κ. τ. λ.*

Mat. xiv. 25. *τετάρτῃ φυλακῇ τῆς νυκτός.*

1 Pe. i. 5. *ἐν καιρῷ ἐσχάτῳ.*

1 John ii. 18. *ἐσχάτῃ ὥρᾳ ἐστί.*

To these cases of indifference may be added certain Accusatives and Datives used in a kind of Adverbial sense, as *γένος, τὸ γένος, γένει, τῷ γένει, χρόνῳ, τῷ χρόνῳ.*

When a general truth is stated of which a class is the subject, it is evidently indifferent to the force of the sentiment, whether the entire class be introduced by means of a singular noun with the Article, or any individual of it by the anarthrous noun. For instance, in an expression such as *ἄξιος ὁ ἐργάτης τῆς τροφῆς αὐτοῦ*, the removal of the Article would not affect the sentiment.

The second class consists of those words, to which the license respecting the Article attaches more from extrinsic circumstances than from their mere meaning.

The case may easily be conceived of words, which properly have the Article on account of the intrinsic familiarity of the idea intended to be conveyed by them, in process of time throwing it off, either frequently or invariably, in consequence of constant occurrence in the speech of ordinary life, and, the reason being thus of a conventional kind, without the sacrifice of perspicuity. By this means some of them become, as it were, proper names.

The particular instance which will most readily occur to the mind, is the use of the anarthrous βασιλεύς, by the Attic writers, for the Persian king.

Such are certain principal objects of nature, especially ἥλιος.

Mat. xiii. 6. ἡλίου δὲ ἀνατείλαντος.

Acts xxvii. 20. μήτε δὲ ἡλίου μήτε ἀστρων ἐπιφαινόντων.

1 Cor. xv. 41. ἄλλη δόξα ἡλίου καὶ ἄλλη δόξα σελήνης.

2 Pe. iii. 10. γῇ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

2 Pe. iii. 12. οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται.

Jam. i. 6. ἔοικέ κλύδωνι θαλάσσης.

But still the prevailing practice in the New Testament is to prefix the Article.

It is the same with regard to κόσμος, signifying 'the world'. The following are instances of the anarthrous usage.

1 Cor. iii. 22. εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος κ. τ. λ.

2 Cor. v. 19. κόσμον καταλλάσσω ἐαυτῷ.

Gal. vi. 14. δι' οὗ ἐμοὶ κόσμος ἐσταύρωται.

2 Pe. ii. 5. ἀρχαίου κόσμου οὐκ ἐφείσατο.

Another instance is supplied by γήνη in the sense of 'wife'.

1 Cor. v. 1. ὥστε γυναικά τινα τοῦ πατρὸς ἔχειν.

Mat. xxii. 28. τίνος τῶν ἐπτὰ ἔσται γυνή;

Xen. Cyrop. VI. iv. 7. διεφύλαξε δέ σοι ὥσπερ ἀδελφοῦ γυναικα λαβών.

Also by the words βίβλος and βιβλίον, when forming part of a well known title, Lu. iii. 4; iv. 17; xx. 42; Acts i. 20; vii. 42; Phil. iv. 3. But the Article is inserted, Mar. xii. 26; Gal. iii. 10; Re. xviii. 8; xxi. 27.

In like manner σάββατον and σάββατα, when used to signify the hebdomadal period, are anarthrous, Mar. xvi. 9; Mat. xxviii. 1; Mar. xvi. 2; 1 Cor. xvi. 2; but have the Article, Lu. xviii. 12; xxiv. 1; Jno. xx. 1, 19; Acts xx. 7. Λαός, used of the people of Israel, is anarthrous, Jude 5: so οἶκος Ἰσραήλ, Mat. x. 6; xv. 24; Acts ii. 36.

But no word in the New Testament would be expected to exemplify this license more fully than θεός, when used to signify the true God. And such is found to be the case.

1 Thes. ii. 5. Θεὸς μάρτυς. But v. 10. ὑμεῖς μάρτυρες καὶ ὁ Θεός.

A precisely similar instance is κύριος, when employed, according to the practice of the LXX., as the representative of the Hebrew Jehovah.

Omission before words of this particular class is especially observable after prepositions; but there is no reason to suppose that it is in any way due to their influence.

Æschin. de F. L. p. 51. ἀνενέγκαμεν εἰς ἀκρόπολιν.

Plato. Theaet. p. 142. σέ γε ἐζήτουν κατ' ἀγοράν.

Pausan. I. 15. ἐλθόντα ἐς ἀγρόν.

Xen. Anab. II. vi. 3. ἐξ ἰσθμοῦ.

Id. VI. ii. 26. ἀμφὶ ἡλίου δυσμὰς ἦν.

Luke xii. 54. ἀπὸ δυσμῶν.

Mat. ii. 1. μάγοι ἀπὸ ἀνατολῶν. viii. 11; xxiv. 27.

Mat. xxvii. 15. κατὰ ἐορτήν.

- Mark xv. 21. ἐρχόμενον ἰπ' ἀγροῦ. Luke xxiii. 26.
 Mark xvi. 12. πορευομένους εἰς ἀγρόν.
 John i. 1. ἐν ἀρχῇ.
 1 John i. 1. ὃ ἦν ἀπ' ἀρχῆς.
 2 John 10. μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν.
 Mat. xxvi. 64. ἐκ δεξιῶν. Luke i. 11; Acts vii. 55.
 Rom. viii. 34. ἐν δεξιᾷ. Heb. i. 3; xii. 2.
 Acts vii. 36. ἐν γῇ Αἰγύπτῳ. v. 40. ἐκ γῆς Αἰγύπτου.
 1 Mac. i. 19.
 1 Cor. xiv. 25. πεσὼν ἐπὶ πρόσωπον.
 2 Cor. xi. 26. κινδύνοις ἐκ γένους.
 2 Ti. i. 3. ἀπὸ προγόνων.

But the instance of most frequent occurrence is ἐκ νεκρῶν, Mar. vi. 14, 16; ix. 10; xii. 25; Jno. ii. 22, &c. So, ἀπὸ νεκρῶν, Luke xvi. 30.

A third variety is that of two or more nouns, joined by conjunctions, being anarthrous, when, as before, they are trite terms; and in this, as in the former case, there is no real defect of perspicuity, and for the same reason. They also stand out more pointedly when freed from Articles.

Xen. Cyrop. VIII. vii. 8. καταλείπω δὲ πατρίδα καὶ φίλους εὐδαιμονοῦντας.

Id. Anab. VI. iv. 17. ὁμνυμι θεοὺς καὶ θεάς.

Demosth. de Cor. p. 266. τῆς δὲ ἀναγορεύσεως ἐπιμεληθῆναι θεσμοθέτας, πρυτάνεις, ἀγωνοθέτας.

Mat. x. 28. τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι.

This example is more in point because both words have just preceded with the Article prefixed.

Mat. x. 37. ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ.

1 Pe. iii. 22. ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

Phi. i. 1. σὺν ἐπισκόποις καὶ διακόνους.

Acts xxi. 5. σὺν γυναίξι καὶ τέκνοις.

These three cases of anarthrous usage are here viewed as varieties of the same phenomenon, since they may be accounted for by a single cause, namely, the tendency of colloquial language to unburden itself of particles, which may without serious ambiguity be dispensed with. The language of ordinary life, further, has a reflex influence on that of studied composition, and silently introduces forms logically inaccurate, but which a writer unconsciously adopts from their established currency. It should, however, be observed, that in practice, the second and third cases extend the license to a greater number of nouns than the first.

When a noun is in close dependence on another, and both should have the Article, if the latter drops it by license, it is very commonly omitted before the dependent one also, as if by a species of sympathy.

Mat. xvi. 18. πύλαι ᾗδοῦ.

1 Cor. ii. 16. νοῦν Κυρίου—νοῦν Χριστοῦ.

Mat. xix. 12. ἐκ κοιλίας μητρός. Acts xiv. 8.

Mar. x. 6. ἀπὸ ἀρχῆς κτίσεως. 2 Pe. iii. 4.

Mat. xiii. 35. ἀπὸ καταβολῆς κόσμου. Mat. xxv. 34; Lu. xi. 50; John xvii. 24; Eph. i. 4; Heb. iv. 3; ix. 26; Re. xiii. 8; xvii. 8.

So far there have been noted such omissions of the Article as are mere matters of license, many being no

more than the wear of hackneyed use on certain words and expressions. The noticing of these has, however, no practical result, but still is most important for the rescue of the general subject of the Article from sweeping charges of vagueness and confusion, that might be grounded on a hasty view of such facts. But an absence of the Article where it might have been used in some sense or other, is frequently no matter of license, but is possessed of a distinct and even forcible significance. Indeed, attention to the presence of the Article, material as it is to accurate interpretation, is not more so than a perception of the effect of its absence, wherever there is no place for license.

Recollection must here be called to the consideration, that a term cannot be fully effective in virtue of its inherent signification when encumbered with the Article.

Heb. i. 1. ἐλάλησεν ἡμῖν ἐν υἱῷ.

Had the words here been ἐν τῷ υἱῷ, they would merely have called to mind the person already familiarly known under the title of the Son of God, without pointing attention to the inherent meaning of the title, namely, to His divine Sonship, and His immeasurable superiority in virtue of it to all preceding persons having a divine commission. It may perhaps sound strange, but the rendering should be, 'By a Son;' implying that God no longer addressed them by a prophet, a mere οἰκέτης, but by one who had the nature and dignity of a son. There is the same contrast again brought out by the absence of the Article (chap. vii. 28): ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον. 'For the law invests with priesthood mere creatures that have infirmity, but the word of the oath, which was subsequent to the law, a Son consecrated everlastingly.'

1 Cor. xiv. 4. *ἐκκλησίαν οἰκοδομεῖ.*

'Edifies a congregation,' as opposed to himself only.

Mat. xii. 41, 42. *ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν — βασίλισσα Νότου κ. τ. λ.*

'Ninevites shall stand up,' &c. 'A queen of the South shall rise up,' &c.

Gal. iv. 31. *οὐκ ἐσμὲν παιδίσκης τέκνα.*

'We are not a bond-woman's children.' The word has already occurred four times with the Article.

Heb. ix. 16. *ἔπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου.*

The importance of attending to the absence of the Article as well as its presence, finds in this passage a remarkable exemplification. Had the expression been *τὸν θ. τ. δ.*, 'the death of the covenanting party,' nothing short of actual decease could be signified by it. An assumption of this strict meaning has been a cause of a great amount of perplexity, from which the absence of the Article offers a ready release: for the indefinite term, 'a death of the covenanting party,' may signify whatever thing can in any way be viewed as such, and, therefore, a symbolical dying. Now this significance, and no other, is manifestly borne by the Jewish custom of passing between the divided portions of slain animals (Jer. xxxiv. 18), a form which God himself represents himself as going through in the vision of Abraham (Ge. xv. 10-17). 'And on this account he is a mediator of a new covenant; that, as death took place in order to a ransoming of the transgressions grounded on the first covenant, those that have been called might receive the promise of the everlasting inheritance. For where there is a covenant, a death of the covenanter must of necessity come in; for the establishment of a covenant rests on dead bodies, since it has no force at a time when the covenanter is alive,' that is, has not yet died symbolically.

John i. 14. *δόξαν ὡς μονογενοῦς παρὰ πατρός.*

In this place *μονογενοῦς* is virtually a substantive; and it is also clear that the language might have been *τοῦ μ. π. τοῦ π.* Now there can here be hardly any plea of license, and therefore the absence of the Article

is designed, and the object is to give the most effective expression of the characteristic circumstances of the mission of Jesus, standing in unapproachable contrast to that of all other divine messengers; such, in fact, as is best expressed in the words of the parable, *ἔτι ἕνα εἶχεν υἱὸν ἀγαπητόν. ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς* (Mark xii. 6). 'And we beheld his glory, glory as of an only-begotten one come forth from a father,' and, as such, contrasted with a mere servant, like Moses or the prophets. It will at once be seen, that the case is exactly parallel to those already cited from the epistle to the Hebrews, exhibiting the anarthrous use of *υἱός*.

SECTION IV.—ON THE USE OF THE ARTICLE WITH THE ADJECTIVE AND PARTICIPLE.

In treating of the use of the Article in connexion with the Adjective and Participle, those cases shall first be considered where the substantive, with which they are in concord, is expressed.

It has been remarked (Sect. II.), that the Article prefixed to a noun sometimes does not belong to it in itself, but only in conjunction with other words. An Adjective or Participle in concord with the noun is one of the most usual cases of words thus combined with it; and, according to the general rule already established, when that is the case, it is either placed between the Article and the noun, or postfixed with the Article repeated. But since it may be in concord with the noun without entering into this particular combination, its usage deserves a separate consideration.

It is clear that, when the Adjective or Participle enters into such combination, its function consists

merely in aiding to definition or description, and therefore the Adjective cannot be directly a part of the predicate; and, since particular modes of collocation are expressly employed to mark that circumstance, it follows, that, when the Adjective or Participle is found differently situated, it has no longer any connexion with the Article, and is either itself an independent predicate, or its notion is actively inclusive to the precise and entire predicate of the sentence.

The statement may be varied thus: An Adjective or Participle is either a mere epithet serving to a definition, or else it is a predicate, or an actively constituent part of one: If the noun has the Article in combination with the Adjective or Participle, it must, from the nature of the Article, be the former, and this fact is marked by a peculiar collocation: when, therefore, this collocation is not made, it is the latter.

This last conclusion, it must be remembered, has no relation to the case of an anarthrous adjective or participle in concord with an anarthrous noun, and is made only with respect to one, which agrees with a noun that has the Article, but does not enter into combination with it with regard to the Article.

Plato. Apol. p. 31. *ικανὸν γὰρ, οἶμαι, ἐγὼ παρέχομαι τὸν μάρτυρα ὡς ἀληθῆ λέγω, τὴν πενίαν.*

‘For sufficient, I presume, is the witness which I cite to the truth of what I say, namely, my poverty.’

Thucyd. VII. 36. τὰς ἐπωτίδας ἐπέθεσαν ταῖς πρόραις πα-
χείας.

Aristot. Eth. Nic. I. 13. καὶ γὰρ τὸ ἀγαθὸν ἀνθρώπινον
ἐζητοῦμεν, καὶ τὴν εὐδαιμονίαν ἀνθρώπινην.

‘For the good of which we were in search, is one of which man is
capable,’ &c.

Mark iv. 28. αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ.

Luke xxiii. 45. ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον.

1 Tim. vi. 14. τηρήσαι σε τὴν ἐντολὴν ἁσπilon.

2 Tim. i. 3. ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν.

‘How unbroken is the remembrance which I entertain of thee.’

Heb. x. 23. κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ.

In fact, in these forms the substantive has the Article
by previous mention, suggestion, and the like; but that
does not extend or is not represented as extending
to the adjective or participle. By bearing this in
mind the force of this construction may in many cases
be easily felt, though the English language may not
be sufficiently flexible to express it without a con-
siderable degree of awkwardness, as in the following
examples.

Xen. Cyrop. I. iv. 4. καὶ τοῖς μὲν λόγοις βραχυτέροις
ἐχρήτο καὶ τῇ φωνῇ ἡσυχαιτέρα.

Acts xiv. 10. εἶπε μεγάλη τῇ φωνῇ.

Heb. vii. 24. ἀπαράβατον ἔχει τὴν ἱερωσύνην.

It now remains to apply the principle of interpre-
tation thus obtained to a few passages of the New
Testament, by way of example.

Luke ii. 2. αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο κ. τ. λ.

This text cannot be rendered, as has been sometimes done, ‘This first

registration,' &c., which requires αὐ. ἡ δ. ἡ πρώτη. In case of a difficult and disputed passage, like the present, it is a matter of no small service to get rid of explanations which have an unsound foundation, in order to narrow the field of rival interpretations. Here πρώτη must combine in the predicate with ἐγένετο.

John iv. 37. ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός.

The prefixed Article prevents the bare word ἀληθινός from being the predicate, in which case the sense would be: 'For herein is the saying true.' A rendering is conceivable which would make an identity the predicate, namely: 'For herein is the saying the genuine saying.' Being strained it is out of place, where simplicity of expression is the characteristic. The entire passage may be given thus: 'Already is the reaper receiving wages and gathering a crop unto everlasting life, that the sower and the reaper may rejoice together: for in this issue is the saying instanced, the genuine one, that one is the sower and another the reaper.'

Rev. xix. 9. οὗτοι οἱ λόγοι ἀληθινοί εἰσι τοῦ Θεοῦ.

This passage is in contrast to the last. 'These sayings are genuine sayings of God.'

John v. 36. ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου.

'The testimony which I have, is greater than that of John.'

John v. 44. παρὰ τοῦ μόνου Θεοῦ.

'From the only God.'

Rom. iii. 30. ἐπεὶ περ εἷς ὁ Θεός· ὃς κ. τ. λ.

'Since God is one: who,' &c.

Eph. v. 27. ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἑνδοξὸν τὴν ἐκκλησίαν.

'That he might himself present to himself the church in glorious array.'

1 Tim. vi. 2. μᾶλλον δουλεύετωσαν, ὅτι πιστοὶ εἰσι καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι.

'Let them (the slaves) be the more zealous in their service, because they who receive the benefit thus conferred, are faithful and beloved.' Εὐεργε-

σίας has the Article by the implication of its idea in that of the expression *μᾶλλον δουλενέωσαν*. The purport of the whole passage may be thus stated: Let not those believing slaves, who have believing masters, abate aught of their respect and submission, on the ground that they are brethren in Christ, and therefore on a spiritual equality; but let them rather be more zealous in their service, because the persons, whom they are thereby benefiting, are beloved brethren in the faith.

Heb. ix. 1. *εἶχε μὲν οὖν καὶ ἡ πρώτη δικαιοῦματα λατρείας, τό τε ἅγιον κοσμικόν.*

As this text cannot be easily rendered so as to make *κοσμικόν* a predicate, that word must be regarded as a substantive, signifying the furniture of the tabernacle, &c.; for a sacrificial rite is termed *κόσμος Κυρίου*, Ecclus. L. 19, and therefore the apparatus might be called *τὸ κοσμικόν*.

Heb. xiii. 4. *τίμιος ὁ γάμος ἐν πᾶσι καὶ ἡ κοίτη ἁμίαντος.*

‘Let marriage be honourable in all, and its bed be undefiled.’

2 Pet. i. 19. *ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον.*

The adjective *βεβαιότερον* is a predicate, and this consideration must be the foundation of any interpretation of the text; which is a matter of some difficulty, but not a point for present consideration, beyond what has been already observed.

John ii. 9. *ὥς δὲ ἐγέυσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον.*

There is properly no Article before *οἶνον γεγεννημένον*, because the circumstance of the change has not been already stated or intimated, but is now first alleged. ‘When he had tasted the water now become wine.’

Mark v. 36. *ἀκούσας τὸν λόγον λαλούμενον.*

‘On hearing the word spoken.’

2 Pet. i. 18. *καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν.*

‘And this voice ourselves heard come from heaven.’

Eph. v. 13. τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται.

‘But all of them being exposed by the light are manifested’ in their true character.

1 Cor. viii. 12. τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν.

‘Wounding their conscience in its weakness.’

1 Pet. iii. 19, 20. τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν ἀπειθήσασί ποτε.

The absence of the Article from ἀπειθήσασι shows that the participle is not employed merely for the purpose of more fully describing the parties. In fact, the participle must be inclusive to the predicate in the same mode as in the expression πορευθεὶς ἐκήρυξεν, and as these words contain an allegation of circumstances, ἀπειθήσασι must do so too, which in this case can only be the cause or occasion of the preaching, the action expressed by the verb. ‘He went and preached to the imprisoned spirits on their being once on a time disobedient, when’ &c.

Acts vii. 2. ὁ Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ.

Acts viii. 12. ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ.

These two passages are merely set down as illustrating by similarity of form the one last cited.

The position of *πάς*, when the noun with which it agrees has the Article, though bound by the same laws as other adjectives, still requires a separate consideration.

The intended predicate of a sentence may relate to a thing which is an aggregate of parts and whose notion is involved in the sentence, in two ways; either only when it is considered collectively or as an undivided whole, or, on the other hand, with respect to

each of its constituent parts, and in this manner of the whole. In the latter case the real predicate is an aggregate of what might be the predicates relating to each constituent part, and the aggregation is formally made by the introduction of a word having the signification of universality, as $\pi\hat{\alpha}\varsigma$, which is therefore actively inclusive to the predicate, and should have that position, which intimates that it has no connexion with the Article prefixed to the noun. And this is found to be the case in practice.

On the other hand, if the intended predicate can be made, or is, for certain reasons, made, only with relation to the whole viewed in the mass, $\pi\hat{\alpha}\varsigma$ can only serve to definition, and should be situated accordingly.

The resulting rule will, therefore, be as follows. By the former collocation, the predicate is extended through each several constituent to an entire matter, as opposed to a part only: by the latter it is restricted to a whole viewed solely as a whole, that is, to constituents only in their aggregate.

Thucyd. I. 125. *τὴν ψῆφον ἐπήγαγον τοῖς ξυμμάχοις ἅπαν, ὅσοι παρήσαν, ἐξῆς.*

The addition of *ἐξῆς* prevents the parties from being viewed only in the mass, and to this the position of *ἅπαν* with respect to the Article corresponds.

Mark iv. 32. *γίνεται πάντων τῶν λαχάνων μελίζων.*

Xen. Cyrop. VII. iv. 15. *αὐτοὶ δὲ καθ' ἑαυτοὺς οὐδ' ἂν οἱ*

πάντες σφενδονῆται μείνειαν πάνυ ὀλίγους ὁμώσε ἰόντας σὺν ὅπλοις ἀγχεμάχοις.

Though it might truly be said that no individuals of the body would singly await the charge of the force described, yet this is not what is intended to be affirmed, but that all together would not : and the individuals composing it are presented solely in this aggregate view.

Acts xix. 7. ἦσαν δὲ οἱ πάντες ἄνδρες ὥσεὶ δεκαδύο.

Acts xxvii. 37. ἤμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ διακόσιαι ἐβδομήκοντα ἕξ.

Gal. v. 14. ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται.

Had the order here been πᾶς ὁ νόμος, the assertion would have been made respecting every constituent precept of the moral law, and that with perfect truth : this, however, is not the allegation intended, but the writer's concern is rather with the comprehensiveness of the precept in question.

1 Tim. i. 16. ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξῃται τὴν πᾶσαν μακροθυμίαν.

The force of this language is best shown by a free expression of its purport, namely, that divine forbearance in its entire amount might be seen at a single view in the case of the writer of the epistle.

It may be laid down as a deduction from what has preceded, that πᾶς in the singular can stand only between the Article and the substantive, when the latter is a proper abstract, and, indeed, in any other case where the notion of component parts is excluded.

On the other hand, when πᾶς is differently situated with respect to a substantive, which might be an abstract or universal term, the latter is not such in the actual instance.

Plato. Apol. p. 17. ὑμεῖς δ' ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν.

Mark v. 33. εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.

John xvi. 13. ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν.

In these three passages ἀλήθειαν is clearly not an abstract. The last should be rendered: 'He shall be your guide into the entire truth,' embracing the many things at present withheld from you (v. 12).

John v. 22. τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ.

'He has committed the judgment' of mankind 'entirely to the Son'.

1 Cor. xiii. 2. ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη μεθίστανειν.

Here πίστιν is not an abstract, but signifies an operating cause admitting of degrees.

In the next place, it is important to observe, that πᾶς cannot signify 'every' where the substantive has the Article, that meaning being admissible only when it is anarthrous.

Phil. i. 3. εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνηίᾳ ὑμῶν.

'I thank my God on the score of my entire recollection of you.'

2 Cor. i. 4. ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.

'Who builds comfort for us on the entire ground of our distress.' But ἐν πάσῃ θλίψει, 'In any distress.'

Rom. viii. 22. πᾶσα ἡ κτίσις.

'The whole' human 'creation'.

Col. i. 23. ἐν πάσῃ τῇ κτίσει.

Luke ii. 10. παντὶ τῷ λαῷ.

'To the whole people' of Israel.

Luke iv. 13. πάντα πειρασμόν.

'Every' mode of 'temptation'.

2 Cor. iv. 2. *συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων.*

‘Recommending ourselves to every frame of mind among men.’

2 Cor. ix. 8. *πᾶσαν χάριν.*

‘Every blessing.’

Phil. iv. 7. *ἡ ὑπερέχουσα πάντα νοῦν.*

‘Which surpasses every conception.’

Col. i. 15. *πρωτότοκος πάσης κτίσεως.*

‘First-born of every creature.’

2 Thes. i. 11. *ἵνα—πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως.*

‘That he may complete every good purpose and work of faith’ on your part.

If the substantive belongs to that class which drop the Article by mere licence, *πᾶς* must be dealt with as if the Article were present.

Plato. Phæd. p. 245. *πάντα οὐρανόν.*

Acts ii. 36. *πᾶς οἶκος Ἰσραήλ.*

Ecclus. L. 13. *ἐναντι πάσης ἐκκλησίας Ἰσραήλ.*

There are also cases not exactly of this kind, but which must still be viewed as if the Article were present: where a relaxation of usage may have been felt to be immaterial. John xvii. 2. Acts i. 21; vii. 22. 1 Peter i. 15.

Similar to the use of *πᾶς* is that of *ὅλος* and *ἀμφότεροι*.

There is one arrangement of words sometimes occurring, which might be hastily alleged as overthrowing the general rule of collocation, being in fact at variance with the strict letter of it. It is, when an adjective, participle, or some qualifying words are already placed between the Article and the noun, and another adjective or participle is then immediately subjoined without the Article repeated, and still is a part of the combination to which the Article belongs.

Xen. Cyrop. IV. ii. 32. ὁ δὲ Κύρος τοὺς παρ' ἑαυτῷ ἱππέας καταλειφθέντας περιελαύνειν ἐκέλευσε.

An examination of instances of this arrangement would show, that it is never adopted when any ambiguity would really arise; and it does not invalidate the general rule, because it is distinctly defined by the two circumstances, that qualifying words already intervene between the Article and the noun, and that the adjective or participle is then subjoined immediately.

Ælian V. H. XI. 1. ἐπινοήσας τὸν Σικελικὸν τρόπον καλούμενον.

Gal. i. 4. ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ.

Eph. ii. 11. οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου.

1 Pet. i. 18. ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαράδοτου.

1 Cor. x. 3, 4. πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον, καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον.

Rom. ix. 5. ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας.
 Acts xiii. 32. τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην.

In this place may be noticed the use of the Article with an appellative subjoined to a proper name. If the name be that of a person previously unknown, there can be no association of circumstances with the individual, and therefore the appellative must necessarily be anarthrous.

Acts x. 6. ξενίζεται παρά τινι Σίμωνι βυρσεῖ.

On the other hand, if the person be presumed to be known in some way to the party addressed, an appellative expressing a circumstance presumed to be associated with the individual has the Article, and is employed either to distinguish the particular person from others of the same name, or, at least, by way of fuller description. If the appellative be anarthrous it must be a predicate.

2 Tim. iv. 14. Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο.

Rom. xvi. 23. ἀσπάζεται ὑμᾶς—Κούαρτος ὁ ἀδελφός.

If Quartus had not been known to the Roman brethren, he would not have saluted them. Hence the prefixed Article.

Mark ii. 26. εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως.

In this place there is a considerable conflict of evidence touching the genuineness of the Article before ἀρχιερέως. Here it is only necessary to observe, that, if it is present, no more is signified than that the event took place in the lifetime of Abiathar, well known as having been high-priest; but, if it is omitted, the date is limited to the period of his high-priesthood, in defiance of the actual history.

Luke iii. 2. ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα.

'In the high-priesthood of Annas and Caiaphas.' 1 Macc. xiii. 42.

Luke iv. 27. ἐπὶ Ἑλισσαίου τοῦ προφήτου.

The presence or absence of the Article is here immaterial, for the circumstance occurred during the prophetic office of Elisha.

An exception to this rule, as far as regards outward form, occurs in the case of *νίος*; but it is really only an instance of a word becoming anarthrous by familiar use.

Acts xiii. 21. τὸν Σαοὺλ υἱὸν Κίς.

1 Macc. ii. 26. τῷ Σαμβρὶ υἱῷ Σαλώμ.

An appellative with the Article is sometimes subjoined to a personal pronoun. The appellative then expresses either a palpable circumstance relating to the person, or what is intentionally presented as such. As no allegation is made, the circumstance is introduced as an expression of some emotion on the part of the speaker, manifesting itself in taunt, derision, pity, exultation.

Æschyl. Prom. 944. σὲ τὸν σοφιστήν, κ. τ. λ.

Eurip. Bacch. 1211. ὥς ἴδῃ με τήν εὐδαίμονα.

Soph. Œdip. Col. 745. ὁρῶν σε τὸν δύστηνον.

Luke xviii. 13. ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

Mark vii. 6. καλῶς προεφήτευσεν Ἡσαίας περὶ ὑμῶν τῶν ὑποκριτῶν.

An adjective or participle without a substantive expressed may be regarded as possessing the attributes of a substantive, and accordingly will take the Article by the same law; as by previous mention, suggestion, and the like.

Mat. viii. 33. οἱ δὲ βόσκοντες ἔφυγον.

Οἱ βόσκοντες, by association with the mention of the herd of swine.

The idea of an action in the abstract being familiar to the mind, that of the whole class of agents must be necessarily so too; and thus the Participle, like the Noun, has frequently the Article for the purpose of expressing a class; and the same is true of the quality expressed by an Adjective, and the entire class of subjects to which it belongs.

Mat. v. 5. μακάριοι οἱ πραεῖς.

Mat. v. 6. μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην.

The form is not confined to the plural number.

Luke x. 16. ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει.

John iii. 29. ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν.

Mat. xii. 29. πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ.

Rom. xiii. 8. ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκε.

Here τὸν ἕτερον signifies a class, being equivalent to τὸν πλησίον, and accordingly rendered in the Vulgate 'proximum'. Rom. ii. 1. 1 Cor. vi. 1; x. 24. Gal. vi. 4. Jas. iv. 12.

2 Cor. iv. 15. ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ.

The Article may be regarded as prefixed to πλειόνων in virtue of the implication of its idea in the preceding term πλεονάσασα, in which case the words must be connected with those that follow: but, in fact, this word frequently has the Article for another reason, because, wherever increase or advance is not specifically excluded, its idea is one of ready association. Soph. Œdip. Col. 36. Phil. 576.

One use of the Article before an adjective or participle alone is when it involves a certain attribute or

description, which is applicable solely or especially to some individual already well known.

Eph. i. 6. ἐν τῷ ἡγαπημένῳ.

Acts iii. 14. ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε.

It is here asserted that the Jews had rejected that person, with whom they had of old associated the titles of ὁ ἅγιος and ὁ δίκαιος, namely, the Messiah. Jas. v. 6.

Mat. xi. 3. σὺ εἶ ὁ ἐρχόμενος.

Mark i. 7. ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου.

‘He that is mightier than I, cometh after me.’

The above observations apply also to the prefixing of the Article to other words, which would have stood between the Article and the noun for the purpose of qualification, if the latter had been expressed.

The use of a neuter adjective or participle with the Article to convey an abstract notion is not very common in the New Testament.

Acts xvii. 29. τὸ Θεῖον.

Rom. ii. 9. ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν.

2 Cor. viii. 8. τὸ τῆς ὑμετέρας ἀγάπης γυνήσιον δοκιμάζων.

Heb. vi. 17. τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ.

Heb. vii. 18. διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές.

Phil. ii. 2. τὸ ἐν φρονούντες.

The Article is here used with the greatest propriety, for ἐν alone would have signified numerical unity as opposed to plurality, one subject as opposed to several; but the abstract implies uniformity pervading a number of individuals, as contrasted with diversity. Surprise need not be manifested that τὸ ἐν φρονούντες should occur in the same sentence with τὸ αὐτὸ φρονῆτε, for the abstract in the former expression affords a more rigid notion than the latter, and such a repetition is not inconsistent with the earnestness of tone in the passage.

1 John v. 8. οἱ τρεῖς εἰς τὸ ἓν εἰσι.

The expression τὸ ἓν may here, as in the last instance, serve to express an abstract, in reference to uniformity of testimony: but, on the removal of the spurious matter (ἐν τῇ γῇ—ἐν τῷ οὐρ.), the Article appears rather to be used on account of previous mention, namely, that of a single witness, τὸ πνεῦμα, to which the three are here said to be virtually equivalent. 'And the three amount to the one' just mentioned, namely, τὸ πνεῦμα.

Rom. v. 14. ὃς ἐστὶ τύπος τοῦ μέλλοντος.

Notwithstanding a current interpretation of another kind, τοῦ μέλλοντος may be regarded as the Genitive of τὸ μέλλον; and the resulting sense would be: 'Who is a pattern of the future' of his race in respect of sinfulness and its judicial consequence.

SECTION V.—ON THE USE OF THE ARTICLE IN CONNEXION WITH THE PRONOUN.

A consideration of the nature of the Pronoun would lead to the expectation that, generally speaking, the Article would not be prefixed to the Pronoun. The few instances, where this does take place, are of so peculiar a kind, that they do not condemn this general conclusion.

There is, however, one specific rule respecting the Article and the Pronoun, namely, that when a Demonstrative Pronoun is joined in immediate concord to a Substantive, the Substantive itself has the Article. This rule, however, is not always observed, even in prose; at least, when the pronoun is placed after the Substantive. Since the Article is itself a prefix of which the force is demonstrative, its presence is most

consistent with the pronoun when the substantive is expressed; but, on the other hand, as the function of the pronoun is complete without the Article, the latter is not absolutely necessary.

The practice of the New Testament writers is in accordance with the rule.

The Article is never used in the New Testament as a Demonstrative* or Relative Pronoun; nor τοῦ and τῷ, according to Attic usage, for τινός and τινί respectively.

The Relative Pronoun not unfrequently takes the place of the Article in the form ὁ μὲν—ὁ δὲ—, a practice which occurs in writers of the Common Dialect from Polybius downwards.

Mat. xxv. 15. ὃ μὲν ἔδωκε πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἓν.

In another substitution which sometimes occurs, namely, ὁ εἷς—ὁ ἕτερος—, there is, at least, nothing really at variance with the principle of the Article.

SECTION VI.—ON THE USE OF THE ARTICLE WITH THE VERB.

The constant occurrence of the Article before an Infinitive Mood, either alone or in combination with other words, arises from the circumstance, that the

* Τοῦ γὰρ καὶ γένος ἐσμέν, Acts xvii. 28, is a poetical quotation.

uncombined Infinitive is an abstract, and the idea conveyed by the combination is either in itself familiar, or rendered so by what is found in the preceding context.

Plato. Meno. p. 81. τὸ γὰρ ζητεῖν ἄρα καὶ τὸ μανθάνειν ἀνάμνησις ὅλον ἐστί.

Aristot. Rhet. I. ii. 3. τῶν δὲ διὰ τοῦ λόγου ποριζομένων πίστεων τρία εἶδη ἐστίν—αἱ δὲ ἐν τῷ τὸν ἀκροατὴν διαθεῖναι πῶς· αἱ δὲ ἐν αὐτῷ τῷ λόγῳ, διὰ τοῦ δεικνύναι ἢ φαίνεσθαι δεικνύναι.

Phil. i. 21. ἐμοὶ γὰρ τὸ ζῆν Χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος.

2 Cor. vii. 11. τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς.

Heb. ii. 8. πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα κ. τ. λ.

The Article is also prefixed to sentences of some other forms, and in a marked manner in the New Testament, when the idea conveyed is, as before, already in some way familiar.

Demosth. Cor. c. 1. περὶ τοῦ πῶς ἀκούειν ὑμᾶς ἐμοῦ δεῖ.

1 Thes. iv. 1. καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν.

Luke i. 62. ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν.

Mark ix. 22. εἴ τι δύνη, βοήθησον ἡμῖν—Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, τὸ Εἰ δύνη· πάντα δυνατὰ τῷ πιστεύοντι.

The Article is prefixed to the words εἰ δύνη, simply to indicate renewed mention, meaning that our Lord's answer commenced with a repetition, in a significant tone, of this expression in the address of the petitioner.

SECTION VII.—ON THE USE OF THE ARTICLE WITH
WORDS CONNECTED BY CONJUNCTIONS.

It is a frequent occurrence, that, when several words, having each an independent right to the Article, are joined by Conjunctions, the Article is prefixed to the first only.

If this practice were invariable, no inquiry into principles would be necessary, since an arbitrary rule for prefixing only one Article to any number of words, thus connected, would at once be established. But as this is not the case, and a notion that the repetition or suppression of the Article is a matter of indifference, is in itself adverse to the whole principle of accurate distinctions which pervades the structure of the language, it might be presumed at once, that with the individual right of each word to the Article, there exists some connexion between them; which fact is intended to be intimated by the circumstance of one Article performing its function for the whole series, as for a single word. This anticipation will be found to agree with the facts of actual usage. The general canon is as follows:

When the Article is prefixed only to the first of several words, joined by conjunctions, they are together descriptive of a single subject.

This, however, may take place in two distinct ways; for each word may either be descriptive, as far as its signification extends, of the whole subject, or, on the contrary, of only a part of it, the subject being in this latter case not numerically single, but only viewed as single by aggregation. From this arises a corresponding division of cases into two distinct classes, which is of great importance to a due consideration of this point.

The first class, then, consists of those instances, where the description involved in each separate word extends to the whole subject; which must accordingly be a single person or thing, or, if a class, one to each individual of which the description of each separate word belongs, and which is therefore, as far as the present point is concerned, also essentially single.

Æschin. Ctes. p. 72. *ἐν τῇ τοῦ κρατοῦντος καὶ προηδικημένου μετριότητι κριθσόμενοι.*

The words *κρατοῦντος καὶ προηδικημένου* relate to a single individual, Alexander, who combined in his person the attributes therein involved.

Thucyd. VII. 14. *ὀλίγοι τῶν ναυτῶν οἱ ἐξορμώντές τε ναῦν καὶ ξυνέχοντες τὴν εἰρεσίαν.*

Mat. xii. 22. *ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.*

See the preceding part of the verse.

Mat. xiii. 23. *ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεῖς οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιῶν.*

Luke xi. 28. *μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες.*

John vi. 40. *ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον.*

John vi. 54. *ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἔχει ζωὴν αἰώνιον. v. 56.*

Rom. ii. 3. *ὁ ἄνθρωπε, ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά.*

1 John ii. 4. *ὁ λέγων, ἔγνωκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν ψεύστης ἐστὶ.*

John x. 1. *ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας—ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κ. τ. λ.*

John xx. 17. *ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ Θεόν μου καὶ Θεὸν ὑμῶν.*

Heb. iii. 1. *κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν, Χριστὸν Ἰησοῦν.*

Eph. v. 20. *εὐχαριστοῦντες—τῷ Θεῷ καὶ πατρὶ.*

It is clear that instances belonging to this class can only be composed of Compatible Appellatives, that is, words the attributes signified by which can be predicated of a single person or thing.

The second class embraces those instances, where each of the words, which are generally, though not always, incompatible, is descriptive of only a part of a subject; which cannot, therefore, be numerically single, but is only viewed as such by aggregation in virtue of some connecting circumstance which, in the actual instance, places its members in that light. The cases may be specified as follows.

1. When a single class or species is described not by some general terms, but by a particularisation of

constituent parts, of which the words are respectively significative.

Plato. Theaet. p. 186. Σ. τί οὖν δὴ ἐκείνῳ ἀποδίδως ὄνομα τῷ ὁρᾶν, ἀκούειν, ὁσφραίνεσθαι, ψύχεσθαι, θερμαίνεισθαι; Θ. αἰσθάνεσθαι ἔγωγε—Σ. σύμπαν ἄρ' αὐτὸ καλεῖς αἰσθῆσιν;

Nothing can more clearly illustrate the rule than this entire passage. The single subject is αἰσθάνεσθαι, or αἰσθησις, constituent parts of which are ὁρᾶν, &c.; but no one of them alone describes sensation.

Xen. Œcon. p. 481. θεᾷ γὰρ αὐτοὺς ὥσπερ τοὺς τραγῳδοὺς τε καὶ κωμῳδοὺς.

Τοὺς τραγῳδοὺς τε καὶ κωμῳδοὺς, 'res ludicra,' 'the drama'.

Plato. Crit. p. 52. ἐλάττω ἐξ αὐτῆς ἀπεδήμησας ἢ οἱ χωλοὶ τε καὶ τυφλοὶ καὶ οἱ ἄλλοι ἀνάπηροι.

It should be remarked in this instance, that the terms χωλοὶ and τυφλοὶ are in themselves compatible; though it is at once evident, that the case does not belong to the first class.

Xen. Cyrop. VIII. viii. 8. νῦν δὲ τὸ μὴ πτύειν μηδὲ ἀπομύττεσθαι ἔτι διαμένει.

Thucyd. II. 50. τὰ ὄρνεα καὶ τετράποδα, ὅσα ἀνθρώπων ἄπτεται κ. τ. λ.

Eph. iii. 18. τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος.

Here the subject described is entire dimension, by enumerating its partial constituents.

Mat. xx. 19. εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι.

A system of treatment.

Rom. xiv. 21. καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον.

Acts viii. 6. ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν.

1 Cor. xi. 22. εἰς τὸ ἐσθίειν καὶ πίνειν.

1 Cor. v. 10. τοῖς πλεονέκταις ἢ ἄρπαξιν ἢ εἰδωλο-
λάτραις.

The occurrence of both omission and insertion in the course of one series of words, connected by conjunctions, affords a most marked illustration of the rule.

Aristot. Poet. 34. ταύτης δὲ μέρη τό τε φωνῆεν καὶ τὸ ἡμίφωνον καὶ ἄφωνον.

The *μέρη* here described are two, the latter embracing two components, which must be placed in a single point of view in respect to their distinction from the other main division, τὸ φωνῆεν: hence the insertion of the Article before *ἡμίφωνον*, and its omission before *ἄφωνον*.

Xen. Mem. I. p. 414. πάντα μὲν ἡγεῖτο θεοὺς εἰδέναι τά τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα.

The words *λεγόμενα καὶ πραττόμενα* describe the single subject, overt acts, combining in marked distinction from secret thoughts, *σιγῇ βουλευόμενα*.

2. When a single topic is framed of matters, which, on account of some mutual relation, the mind is necessarily led to consider in union.

Plato. Gorg. p. 460. τοὺς τοῦ ἀρτίου καὶ περιττοῦ (λόγους).

Id. Theaet. p. 171. περὶ τὰ ὑγιεινὰ καὶ νοσώδη.

Aristot. Rhet. I. ii. 21. ὁ τοῦ μᾶλλον καὶ ἥττον τόπος.

Id. I. x. 1. περὶ τῆς κατηγορίας καὶ ἀπολογίας.

3. When the full idea in a writer or speaker's mind is expressed by the employment of several words nearly allied in meaning.

Plato. Menex. p. 243. ἡ τῆς πόλεως ῥώμη τε καὶ ἀρετή.

Thucyd. I. 140. τὴν βεβαίωσιν καὶ πείραν τῆς γνώμης.

Mat. xi. 1. τοῦ διδάσκειν καὶ κηρύσσειν.

Rom. xvi. 8. διὰ τῆς χρηστολογίας καὶ εὐλογίας.

2 Cor. x. 1. διὰ τῆς πραότητος καὶ ἐπιεικειας τοῦ Χριστοῦ.

2 Cor. xiii. 11. ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης.

Phil. i. 7. τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου.

Phil. ii. 17. ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν.

Heb. xiii. 16. τῆς εὐποιίας καὶ κοινωνίας.

2 Pet. i. 10. τὴν κλήσιν καὶ ἐκλογήν.

4. When the idea of distinct individuality in two or more things mentioned is merged in a predication of sameness of nature or effect.

Aristot. Rhet. I. ii. 17. τὸ τέκμαρ καὶ πέρας ταυτὸν ἐστὶ κατὰ τὴν ἀρχαίαν γλῶτταν.

Id. Eth. Nic. VI. 1. τὸ βουλευέσθαι καὶ λογίζεσθαι ταυτὸν.

Thucyd. I. 141. τὴν γὰρ αὐτὴν δύναται δούλωσιν ἢ τε μεγίστη καὶ ἐλαχίστη δικαίωσις.

Id. II. 49. ἐν τῷ ὁμοίῳ καθειστήκει τό τε πλεόν καὶ ἔλασσον ποτόν.

5. When a single agency is vested in several individuals, or a single result produced by conspiring causes, or a single action or series of actions is directed to a plurality of objects at once.

Thucyd. VII. 69. ὁ δὲ Δημοσθένης καὶ Μένανδρος καὶ Εὐθύδημος—ἔπλεον.

Id. 75. ἐδόκει τῷ Νικίᾳ καὶ Δημοσθένει.

Aristot. Eth. Nic. II. 2. γίνεται γὰρ (ἰσχύς) ἐκ τοῦ πολλὴν τροφήν λαμβάνειν καὶ πολλοὺς πόνους ὑπομένειν.

In this passage, if τοῦ were repeated before πολλούς, it might be understood to signify, that each of the causes, π. τ. λ. and π. π. ὑ., was in itself sufficient to produce the effect in question, whereas it is intended to be implied that they were only so conjointly. Accordingly the non-repetition of the Article bars misapprehension.

Thucyd. I. 51. αἱ εἴκοσι νῆες—διὰ τῶν νεκρῶν καὶ ναυαγίων προσκομισθεῖσαι.

Plato. Theaet. p. 182. μεταξὺ τοῦ ποιούντος τε καὶ πάσχοντος.

Acts iv. 19. ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς εἶπον.

Mat. xvii. 1. παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην.

Luke iii. 1. Φιλιππου—τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας.

Acts iii. 11. κρατούντος δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην.

Acts xvii. 15. λαβόντες ἐντολήν πρὸς τὸν Σίλαν καὶ Τιμόθεον.

Acts xiv. 5. ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων.

Luke xix. 11. εἶπε παραβολὴν διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ καὶ δοκεῖν αὐτοὺς ὅτι παραχρήμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι.

When, therefore, one Article only is prefixed to several words connected by conjunctions, the omission of the others is always designed, and for the reasons stated above. But the converse is not universally true, namely, that when a single subject is described by several words thus connected, the Article is never repeated. Some license is observable in instances fall-

ing under the last mentioned head; but still the repetition does not take place where perspicuity demands the single Article.

In the New Testament with respect to the terms *Φαρισαῖοι*, *Σαδδουκαῖοι*, *γραμματεῖς*, *ἀρχιερεῖς*, *ἄρχοντες*, *νομικοί*, several of which frequently occur together, the usage varies, the employment of separate Articles being in their case allowable but not requisite.

In some instances, however, the recurrence of the Article is evidently designed, for the purpose of giving that individual prominence to the things mentioned in succession, which they would lose when viewed as united under one aggregate notion.

Mat. xxiii. 23. ἀποδεκατοῦτε τὸ ἡδύσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον.

It may easily be felt how much the force of this passage would be impaired by the loss of the pointed enumeration and distinct prominence of the petty items, produced by the repeated Article.

Tit. iii. 4. ὅτε δὲ ἡ χρηστότης καὶ ἡ φιланθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ.

2 Thes. i. 8. διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν, καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Two distinct classes are here described as suffering punishment, namely, those who, having the light of nature, neglected to follow its guidance, elsewhere represented at large (Rom. i. 18-25) as objects of divine displeasure, and those who, having heard the gospel, refused to obey its call: hence the second Article.

Heb. xi. 20. εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.

Jacob and Esau were separately blessed, and in very different terms.

Aristot. Eth. Nic. III. 2. διωρισμένων δὲ τοῦ τε ἐκουσίου καὶ τοῦ ἀκουσίου.

Id. Pol. I. 1. διώρισται τὸ θῆλυ καὶ τὸ δοῦλον.

The importance of this subject consists in its connexion with the interpretation of passages of the following class.

Tit. ii. 13. ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Eph. v. 5. ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.

2 Thes. i. 12. τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

2 Pet. i. 1. ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

The question which arises on these passages, is whether the two terms in each having a single Article prefixed are descriptive of a single person, so that, for instance, the rendering in the first would be, 'Of our great God and Saviour Jesus Christ.' To this it may be answered, that such a view is undoubtedly legitimate as a matter of grammar. It was also adopted without hesitation by the Greek Fathers.* But since there is also no absolute bar to their being regarded as instances of the second class above described, so that the terms, so coupled, would be descriptive of two distinct persons, presented under a certain combination, the former view, though grammatically legitimate, is not a necessary one.

SECTION VIII.—CONSIDERATION OF CERTAIN PASSAGES WITH RESPECT TO THE ARTICLE.

There are several passages in the New Testament, which, requiring particular or lengthened observation

* A good sample of this interpretation is supplied by the following words of Theodoret on 1 Cor. viii. 6. Ὅτι γὰρ πολλοῦ Θεοῦ τὸν υἱὸν ὀνομάζει, ῥάδιον ἐκ τῶν αὐτοῦ γραμμάτων καταμαθεῖν τὸν βουλόμενον προσδεχόμενοι γάρ, φησι, τὴν ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

arising from the use of the Article, are here brought together for the purpose of receiving the notice which is due to them.

Mat. xxvi. 26. λαβὼν ὁ Ἰησοῦς τὸν ἄρτον κ. τ. λ.

It might be supposed that the Article intimated a peculiar loaf used in the celebration of the Passover, and thus rendered notorious by custom; but this notion, if there were no other reasons for rejecting it, would be discountenanced by the occurrence of a precisely similar expression, λαβὼν τὸν ἄρτον εὐλόγησε, Luke xxiv. 30, where the meal is an ordinary one. By τὸν ἄρτον, therefore, is signified no more than the single loaf customarily placed on the table at supper; and this is confirmed by the absence of the Article in the parallel places of St. Mark and St. Luke, for it is clear that, on this latter supposition, though the Article is correctly used, yet there is no decided need of it; that is, of two writers, similarly circumstanced, and equally careful, one might naturally insert and the other omit it. For instances of a similar prefixing of the Article to the names of customary dishes, see Athen. I. 6.

The Article is again found, John xiii. 8. ἵνα ἡ γραφὴ πληρωθῇ· ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπήρην ἐπ' ἐμέ τὴν πτέρναν αὐτοῦ. There is here a slight deviation from the Hebrew (Ps. xli. 9) and the LXX., which does not affect the sentiment, but gives a point to its present application by the introduction of an allusion, in employing the Article δεικτικῶς, to the loaf on the table, though not in its paschal character. Similar observations must be made respecting ποτήριον (v. 27) which in the accounts of St. Matthew and St. Mark, where it occurs only once, has the Article. In St. Luke it is mentioned twice, and the first time is anarthrous: but it must be remarked that two distinct cups of wine are noticed by him; the first, which our Lord merely bids the Apostles divide among themselves, declining himself, though the master of the feast, to taste it; the second, that in which the Eucharist was instituted. These observations are made on an assumption that the Articles before ἄρτον and ποτήριον are genuine.

Mat. xxviii. 16. εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς.

Since there is no mention of a mountain in v. 10, the use of the Article presents an instance, of a class already noticed, in which his own familiarity

with circumstances leads a writer unwittingly to adopt language which is not correctly used with regard to his readers.

John vii. 13. *διὰ τὸν φόβον τῶν Ἰουδαίων.* xix. 38 ; xx. 19.

The circumstance expressed by the words φ. τ. 'I., though not of a kind to surprise the reader, is still one with which he is in no way previously acquainted: the Article is therefore, in this case too, the reflexion of familiarity on the writer's part, and thus a clear, though delicate, indication of personal acquaintance with the matters he is narrating.

John iii. 10. *σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ.*

It may be supposed, that the title 'The Teacher of Israel' may have been especially bestowed on Nicodemus, as a mark of honour appropriate to one so distinguished, and that our Lord alludes to the circumstance; or that some one was in those times always invested with the title 'The Rabbi of Israel,' and Nicodemus was at that time the possessor of that distinction.

John v. 35. *ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων.*

This instance is similar to the last, namely, one where the predicate is the identity of the person mentioned with an individual person or thing distinguished familiarly by an appropriate title. The question is, what was the particular Light with which John is said to be identical? As in the former case, nothing is now left but conjecture. Perhaps some light may be obtained from Ecclus. xlviii. 1, *ἀνέστη Ἠλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο.* This passage would justify a conjecture, that a title equivalent to *ὁ λύχνος ὁ καίόμενος καὶ φαίνων* may have been familiarly given to Elijah among the Jews, in which case our Lord would here, as on another occasion, be asserting the identity of John with the Elijah foretold by Malachi and expected as the forerunner of the Messiah. Another instance of the employment of an expression familiarly current at the time, but the history and the precise meaning of which must now be a matter of conjecture, is the following.

Mat. viii. 12. *ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.* Again xiii. 42, 50 ; xxii. 13 ; xxiv. 51 ; xxv. 30.
 Luke xiii. 28.

John xviii. 15. *Πέτρος καὶ ὁ ἄλλος μαθητής.*

This is again a case of the same class. This evangelist uses three circumlocutions to designate himself, namely, 'The disciple whom Jesus loved,' 'The other disciple,' and 'The other disciple whom Jesus loved,' the third appearing to be a compound of the other two. The second must have been intelligible to those whom St. John immediately addressed, as being familiarly applied to him; but from what circumstances this arose, must ever remain unknown.

Acts xi. 13. *ἀπήγγειλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον.*

The Article, which at first sight seems unexpected, intimates a presumption on the part of the speaker, which must undoubtedly have been correct, that the circumstance of the appearance of an angel to Cornelius was known to his audience; though they required to be informed of what had occurred to Peter himself to justify him in associating with Gentiles.

Acts xxiv. 23. *διαταξάμενος τῷ ἑκατοντάρχη.*

The particular centurion here intended may be the commander of the detachment of cavalry who conducted St. Paul to Cæsarea (xxiii. 32), the other having returned with the infantry from Antipatris (v. 31): or, if it be thought probable that he had at once returned with his troops to Jerusalem, a centurion may be signified who was ordinarily present on such occasions in charge of prisoners.

1 Cor. xi. 3. *παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστὶ κεφαλὴ δὲ ἡ ἀνὴρ κεφαλὴ δὲ Χριστοῦ ὁ Θεός.*

This passage might seem to exhibit a strange irregularity with respect to the Article: it is, however, only necessary to remark, that *κεφαλὴ* is disencumbered of the Article in the second and third clauses on being shifted into the emphatic position occupied by the words *παντὸς ἀνδρὸς* in the first. The point and spirit thus resulting to the passage are better felt than explained.

1 Cor. xi. 8. *οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ ἡ γυνὴ ἐξ ἀνδρός.* 9. *Καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ*

γυνή διὰ τὸν ἄνδρα—12. ὥσπερ γὰρ ἡ γυνή ἐκ τοῦ ἀνδρός, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναίκος.

These verses, when viewed together, might at first sight present, like the last cited passage, an appearance of laxity respecting the Article. Still they will well bear examination. In the first of the three verses, it is clear that Articles might have been inserted; but their omission leaves, as in the last passage, more prominence and point to the terms themselves: in the third, they merely mark renewed mention. The second may be rendered: 'For a man was not created for the sake of the' already existing 'woman, but a woman for the sake of the' already existing 'man.'

1 Cor. xv. 8. ἔσχατον δὲ πάντων, ὥσπερ ἐκ τῷ ἐκτρώματι, ὠφθῇ καὶ μοί.

The prefixing of the Article to ἐκτρώμα is here utterly inexplicable, if its usual meaning, 'a premature birth,' is to be assigned to the word; and no less incompatible with this meaning is the connexion of the term with the words ἔσχατον πάντων. The Article itself, however, points to a solution of both difficulties in special conventional signification, namely, a birth, coming perhaps in the rear of others, but at all events of a puny sort in comparison with them, and in this latter respect resembling an abortion. In this latter idea resides the force of the expression τὸ ἐκτρώμα τῶν μοναχῶν, applied to himself by Simeon the Stylite (Evagr. Hist. II. 10).

Heb. xi. 10. ἐξεδέχετο γὰρ τὴν τοῦς θεμελίους ἔχουσιν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός.

The question arising from this passage respects the occurrence of the Article before θεμελίους, which might at first sight seem strange; but it may well be viewed as indicating that by the term as here used are to be understood the massive substructions which were characteristic of a strong city, and thus necessarily associated with the mention of a genuine πόλις. Another very similar passage, where the Article indicates ordinary association, is the following.

Gal. iv. 27. πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

In the former passage, however, allusion may be pointed by the Article to conceptions of the city of God, whether material or symbolical, in which

certain *θεμέλιοι* were a prominent feature: as they actually are in the Apocalyptic vision (Rev. xxi. 19, 20).

John xviii. 10. *ἔπαισε τὸν τοῦ ἀρχιερέως δοῦλον.*

That by the Article it is not intended to be intimated that there was only one *δοῦλος* present, is evident from v. 26 of this chapter. It may, therefore, be supposed to indicate one who was conspicuous as being at the head of the Jewish officers, and probably had the control of the whole business, and who as such was singled out by Peter. Obscurities of this kind, when rightly viewed, are strong evidences of truth, as marking not indeed the explicit language of studied history, but the natural narrative of an eye witness, more impressed with his own recollection of the scene than mindful of his reader's ignorance. The Article is also inserted by the other Evangelists.

Gal. v. 8. *ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.*

The Article is here a sufficient intimation, on the part of the writer, of the new allegiance consequent on the defection expressed in the preceding words, *τῇ ἀληθείᾳ μὴ πείθεσθαι.*

Whenever the word *νόμος* in the New Testament has the Article prefixed without reference to the context, the term must then be used to signify the Mosaic Law. At the same time, this is a case in which, as the effect of familiar currency, the Article might drop away, and the anarthrous term itself come to have the conventional meaning, and pass, as it were, into a proper name: as is seen, for instance, in the words *ἡμεῖς ἡμῖν καταλιπεῖν νόμον* (1 Mac. ii. 21). Whether, however, this licence is to be recognised in the language of St. Paul, is a point well worthy of consideration, and not to be disregarded, because such usage is possible.

There are certain places where, though the word is anarthrous, the Mosaic Law and that alone, evidently was present to the mind of the writer, but still an effect of the absence of the Article is clearly discernible, namely, a greater prominence of the inherent force of the word, a suggesting of the attributes of law rather than the Law: and, besides this, by means of the unrestricted term the proposition is given with a broader and more imposing cast.

Gal. ii. 19. ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω.

‘For I through law,’ as experienced in the case of the Law, ‘died to law’ as a source of righteousness and life, ‘that I might become alive to God.’

Gal. iii. 18. εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας.

In this passage it must be at once perceived that the absence of the Article brings out fully the antithesis between the terms νόμος and ἐπαγγελία.

Gal. ii. 21. εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

Rom. iii. 28. λογιζόμεθα δικαιῶσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.

Gal. ii. 16. οὐ δικαιῶνται ἄνθρωπος ἐξ ἔργων νόμου—ἐκ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ.

In these four places, by the removal of the Article, the widest range, and thereby the greatest force, is given to the statements.

Rom. ii. 23. ὃς ἐν νόμῳ καυχᾶσαι.

‘Thou that art priding thyself in’ the possession of ‘a law.’

Rom. v. 20. νόμος δὲ παρεισῆλθεν.

‘A law, however, stepped in.’

It is reasonable, then, wherever in the epistles of St. Paul the term νόμος is anarthrous, though the Mosaic Law must have been present to the mind of the writer, to recognise a resulting effect, such as has been here exemplified in particular instances, and to attribute it to design.

A similar question arises with regard to the anarthrous expression πνεῦμα ἅγιον, or ἅγιον πνεῦμα, whether it is ever in the New Testament strictly a personal title; as in course of time it undoubtedly became (Polycarp. Martyr. c. 14, 22). In one remarkable instance (Mat. i. 20), the mere order of the words, ἐκ πνεύματός ἐστιν ἁγίου, will not allow this to be the case; and it may therefore be reasonably concluded, that the anarthrous form is always designedly employed to signify an influence, operation, or

endowment proceeding from the Divine Person. Nor can it be shown that *πνεῦμα* is ever, without the Article, a proper name; though *Κύριος* and *Χριστός* are undoubtedly dealt with as such.

The expression *χεῖρ Κυρίου* (Acts xi. 21 ; xiii. 11) is not an instance of an omitted Article, because the sense in which *χεῖρ* is there used, is not Greek but Hebrew; as may be best seen in the words, *εἶδε δὲ Ἰσραὴλ τὴν χεῖρα τὴν μεγάλην*. Ex. xiv. 31. The expression occurs, Ex. ix. 3 ; Judg. ii. 15 ; 1 Sam. vii. 13 ; xii. 15, and with the Article, De. ii. 15. The same thing may be remarked of another expression, *πρόσωπον Κυρίου* (1 Pe. iii. 12), where the meaning of *πρόσωπον* is purely Hebrew, for, as the former term is used to signify an interposition of power, so this latter a glancing forth of displeasure. Ps. xxxiv. (xxxiii) 16.

Rom. v. 7. *μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν.*

The presence of the Article before *ἀγαθοῦ* is here a matter for consideration. It will be found to be material to the full force of the passage.

Had the word been anarthrous, its idea would have been simply that of an individual to whom the epithet might in any way be fairly applied: and even thus, there would have been, in virtue of its fuller and more positive meaning, an advance on the previous term *δικαίου*. But, since the Article cannot here be contextual, *ὁ ἀγαθός* is the universal term, expressing the fullest and highest range of conception, and thus making a much greater advance than the anarthrous word would have done.

The several steps of the advancing argument, when restored to their formal order, would stand as follows:—In behalf of the good man, at his highest standard, may be (*τάχα*), one will be found that has the heart to die; hardly then in behalf of a barely upright man will one die; hard therefore must be the sacrifice in dying for those that had not reached even the lower of the before mentioned conditions, but were still sinners.

CHAPTER III.

ON THE SUBSTANTIVE.

SECTION I.—ON THE NUMBER AND GENDER OF SUBSTANTIVES.

THE subject of the Number and Gender of Substantives offers few points for observation.

The Dual Number does not occur in the New Testament; as is the case also in the Septuagint. This circumstance may be viewed as one point on which its language follows the ordinary Greek, rather than the more studied language of books. It is probable that the speech of common life would dispense with this as well as other refinements.

It is no very uncommon occurrence in language for the plural number to be used where the singular is in accordance with actual fact, either by way of studied amplification, especially in poetry, or when a proposition does not rigidly require the statement to be confined to the singular, and some emphatic fulness of expression is attained by the exchange.

Rom. i. 4. τοῦ ὁρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει—ἐξ ἀναστάσεως νεκρῶν.

By the plural νεκρῶν only one person, namely, Jesus, is really meant; and it may be viewed as an instance of the latter usage.

Heb. ix. 23. αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας.

Of a different kind is that substitution of a plural for a singular which is indicated by a comparison of certain parallel places in the Gospels. It is no more than what would sometimes naturally occur on the part of a narrator whose thoughts were more occupied with recording actions than particularising the agents.

Compare Mark vii. 17, with Mat. xv. 15; Mat. xiv. 17, and Mark vi. 38, with John vi. 8, 9; Mat. xxiv. 1, with Mark xiii. 1; Mat. xxvii. 48, and Mark xv. 36, with John xix. 29; and Mat. xxvii. 44, with Luke xxiii. 39.

A not unfrequent use of the plural of abstract nouns is a feature of the language of the New Testament: but there is no reason for regarding it as possessed of any particular force, but merely as a mode of presenting a certain tenor of action in the light of its constituent acts; though even in this view it may be referred to Hebrew influence. See 1 Sa. ii. 3.

Of this kind are the plurals, ἀναστροφαί and ἐνσέβειαι (2 Pe. iii. 11); οἰκτιρμοί (Rom. xii. 1. 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 21); προσωποληψία (Jas. ii. 1). Not unlike is the expression ἐξ αἱμάτων, John i. 13.

A point of resemblance between the language of the New Testament and the later Greek speech is an

unsettled usage with respect to the gender of certain substantives.

**ἑλεος*, which by Attic usage is masculine, is mostly neuter in the New Testament, as also in the Septuagint. Also *σκότος*, which in Attic Greek is rarely neuter, occurs as masculine only in one place, Heb. xii. 18; if *ζόφω* be not there the true reading. An instance of the same kind is *τὸ πλοῦτος*, exhibited by a certain group of authorities in the following places, Eph. ii. 7; iii. 8, 16. Phil. iv. 19. Col. i. 27; ii. 2. Again, the adjectives in concord with *λίμω* are feminine in the text of certain MSS., Luke iv. 25; xv. 14. Acts xi. 28. That peculiarities of this kind are not confined to the New Testament, appears at once from the circumstance, that *ζῆλος* and *τύφος* occur as neuters in the epistle of Clemens Romanus (iv., xiii).

SECTION II.—ON THE NOMINATIVE CASE.

The use of the Nominative, with the Article prefixed, in the sense of the Vocative, has been already noticed and explained (Chap. II. Sect. 2). When the expression is considered, especially in respect to the Article, it must be regarded as having been originally associated with command, or, at least, a tone of assumed superiority on the part of the speaker. But, as has been already remarked, this limitation to its use appears to have subsequently disappeared in practice, and is certainly not regarded in the New Testament.

Mat. xi. 26. *ναί, ὁ πατήρ.*

Mark x. 47. *ὁ υἱὸς Δαυὶδ, Ἰησοῦ, ἐλέησόν με.* Mat. xxvii. 29. Luke xviii. 11, 13.

John **xx.** 28. *καὶ ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· ὁ Κύριός μου καὶ ὁ Θεός μου.*

On this passage the question might be raised, whether the words ὁ Κ. μ. κ. ὁ Θ. μ. are a proper instance of this usage, that is, a direct address to the previous speaker, or a mere exclamation. In the first place, the pronoun αὐτῷ points to the former view; and, secondly, according to the exclamatory meaning, Jehovah would be signified by the term ὁ Κύριος, which in that case could not receive the affix μου.

The use of the anarthrous Nominative for the Vocative, is a matter involved in variations of reading, and of itself unimportant.

The Nominative is sometimes used, as it were, absolutely, in expressions of time.

Luke ix. 28. *ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὥσκει ἡμέραι ὀκτῶ, καὶ παραλαβὼν κ. τ. λ.*

Mat. xv. 32. *ὅτι, ἤδη ἡμέραι τρεῖς, προσμένουσί μοι.*
Mark viii. 2.

These instances can scarcely be identified with the occurrence in pure writers of parenthetical clauses expressive of time (Demosth. 3 Olynth. p. 39. Isocr. Phil. p. 91), but should rather range with the expressions *συμπόσια συμπόσια, πρασιαὶ πρασιαί*, Mark vi. 39, 40, as regards a peculiarly absolute use of the Nominative.

Another kind of absolute use of the Nominative of which there are several instances, will be noticed hereafter as a variety of Anacoluthon.

SECTION III.—ON THE GENITIVE CASE.

The varied notion which is associated with a Genitive in dependence on a substantive, is, however, throughout a great part of its usage, too simple and obvious to require illustration or lead to comment; and, accordingly, notice will be limited to such points in particular as afford matter for remark.

One of these is when the relation expressed by the dependent Genitive is that of an object.

Luke vi. 7. ἵνα εὕρωσι κατηγορίαν αὐτοῦ.

Acts iv. 9. ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς.

John xvii. 2. ἐξουσίαν πάσης σαρκός.

Mat. x. 1. ἐξουσίαν πνευμάτων ἀκαθάρτων. Mark vi. 7.

1 Cor. ix. 12. εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν.

Luke vi. 12. ἐν τῇ προσευχῇ τοῦ Θεοῦ.

‘In prayer to God.’ Compare the expressions, ἐπ’ εὐσεβείᾳ Θεοῦ (Joseph. Antiq. II. viii. 1) and πρὸς ἱκετείαν τοῦ Θεοῦ (II. ix. 3). The Article is prefixed to *προσευχῇ* as an abstract or general term, as is done Mat. xxi. 22. Acts i. 14. 1 Cor. vii. 5.

Col. ii. 18. θρησκείᾳ τῶν ἀγγέλων.

Rom. x. 2. ζῆλον Θεοῦ ἔχουσιν.

1 Pe. ii. 19. διὰ συνειδήσιν Θεοῦ.

1 Cor. viii. 7. τῇ συνειδήσει ἕως ἄρτι τοῦ εἰδώλου.

By the term *συνείδησις* must here be understood a mind-haunting presence of some object of thought; as is more clearly expressed by the various reading on the latter passage, *συνηθείᾳ*, which, though well supported, is an unmistakeable gloss.

Mark xi. 22. ἔχετε πίστιν Θεοῦ.

Rom. iii. 22. διὰ πίστεως Ἰησοῦ Χριστοῦ. Gal. ii. 16, 20 ;

iii. 22. Eph. iii. 12. Phil. iii. 9.

Col. ii. 12. διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ.

Phil. i. 27. συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου.

Phil. iv. 7. ἡ εἰρήνη τοῦ Θεοῦ—φρουρήσει κ. τ. λ.

This last is not a necessary instance, but may be explained, with Chrysostom, ἦν πρὸς τοὺς ἀνθρώπους εἰργάσατο: still the objective sense of the Genitive is favoured by the passage, εἰρήνην ἔχωμεν πρὸς τὸν Θεόν (Rom. v. 1), without, however, entirely excluding the idea that it is παρὰ τοῦ Θεοῦ. But in the case of the words ἡ εἰρήνη τοῦ Χριστοῦ (Col. iii. 15), the Genitive cannot be objective, but the expression must be classed with some others where the term ὁ Χριστός is a marked expression for the discipleship and membership of Christ, namely, τὰ παθήματα τοῦ Χ. (2 Cor. i. 5. 1 Pe. iv. 13 ; v. 1), ἡ ὑπομονή τοῦ Χ. (2 Thes. iii. 5), ἡ ὑπακοή τοῦ Χ. (2 Cor. x. 5).

John v. 42. τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

1 John ii. 5. ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται.
v. 15. οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. v. 3.

These may be at once accepted as instances, but that is not the case with others.

Rom. v. 5. ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου.

The first view of this passage might favour the objective sense of the Genitive: but another, as expressed by Chrysostom's words, ἦν περὶ ἡμᾶς ἐπεδείξατο, is equally admissible; so that the circumstance described would be, the possession of the hearts of believers by a pervading sense of God's love to them.

Rom. viii. 35. τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;

The uncertainty which might otherwise attend this passage, is at once removed by a consideration of the parallel expression immediately following, τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ, where the objective sense would not be the more simple and obvious one. The meaning of the passage would thus be: What agency will ever be able to put us out of the pale of Christ's love?

2 Cor. v. 14. ἡ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς κρινοντας
τοῦτο κ. τ. λ.

Here again, though the case might be viewed as one of indifference, the non-objective sense, namely, the constraining circumstance of Christ's love, seems best to suit the entire passage.

2 Cor. xiii. 13. ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ καὶ
ἡ ἀγάπη τοῦ Θεοῦ καὶ ἡ κοινωνία τοῦ Ἁγίου Πνεύματος μετὰ
πάντων ὑμῶν.

The objective sense of the Genitive τοῦ Θεοῦ is hardly consistent with the expression μετὰ ὑμῶν, but would require ἐν ὑμῖν. The ancient liturgies appear to mark the sense attached to the word κοινωνία, by the addition καὶ ἡ δωρεά.

2 Cor. i. 12. εἰλικρινεῖα Θεοῦ.

2 Cor. xi. 2. ζηλώ γὰρ ὑμᾶς Θεοῦ ζηλώ.

These expressions may be explained by the objective use of the Genitive, as if Θεοῦ were equivalent to 'God-ward,' that is, having simple regard to God's cognisance and duty towards him.

1 Cor. ix. 23. πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνῶς αὐτοῦ γένωμαι.

The Genitive may here be objective; but far more force and spirit is given to the passage by a non-objective sense, by which εὐαγγέλιον becomes in a manner personified; not, however, with the strange personification adopted by Chrysostom, according to whom τὸ εὐ. is to be interpreted as οἱ ἐν τῷ εὐ. πεπιστευκότες. 'But every thing I do on account of the Gospel, that I may become its partner,'—that the spirit of my teaching may fully assort with the spirit of the Gospel, and I may bear a share in its achievements.

The Septuagint translators employed the Greek Genitive to represent that simple apposition of a substantive which in Hebrew serves the purpose of an epithet of quality: and this practice and the influence

of native usage would alike tend to fix the same grammatical feature on the language of the New Testament. A special notice is accordingly requisite in this place.

Luke xvi. 8. τὸν οἰκονόμον τῆς ἀδικίας. v. 9. ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας.

These instances are immediately followed (v. 11) by the ordinary form, ἐν τῷ ἀδίκῳ μαμωνᾷ : which is adverse to the idea of deliberate choice or intended effect in the use of this particular construction.

Luke xviii. 6. ὁ κρίτης τῆς ἀδικίας.

Acts ix. 15. σκεῦος ἐκλογῆς.

Mat. xxiv. 15. τὸ βδέλυγμα τῆς ἐρημώσεως. Mark xiii. 14. Dan. ix. 27. 1 Mac. i. 54.

Rom. i. 26. πάθη ἀτιμίας.

Rom. viii. 3. ἐν ὁμοιώματι σαρκὸς ἁμαρτίας.

Heb. ix. 10. δικαιώματα σαρκός.

Jas. i. 25. οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου.

1 Pe. i. 2. ἐν ἁγιασμῷ πνεύματος.

‘By a spiritual hallowing,’ in contrast with the material rule of the old covenant.

2 Pe. ii. 1. αἱρέσεις ἀπωλείας.

2 Pe. ii. 10. ἐν ἐπιθυμίᾳ μiasμοῦ.

Jude 9. κρίσιν βλασφημίας.

It is at once clear that a substantive, to allow its Genitive to be thus employed, must be either an abstract or generic term : and this may, accordingly, be laid down as the limit by which this idiomatic usage is bounded. When, therefore, the dependent substantive is not such a term, the expression must not be interpreted on such a principle.

But generic terms may be plural; and hence arises another class of instances.

Eph. iii. 11. *κατὰ πρόθεσιν τῶν αἰώνων.*

1 Ti. i. 17. *τῷ βασιλεῖ τῶν αἰώνων.*

Jas. ii. 4. *κριταὶ διαλογισμῶν πονηρῶν.*

‘Ill-bethinking judges.’

Jas. i. 17. *τοῦ πατρὸς τῶν φώτων.*

This may be viewed as another instance, and its meaning found in the words, *ὁ Θεὸς φῶς ἐστὶν, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία* (1 John i. 5).

The Hebrew idiom of which this particular usage is a representative, required that a pronoun connected with the entire expression should be affixed to the dependent substantive or in concord with it: whence arose corresponding forms in the Septuagint Greek and in the New Testament.

Ps. lxxvii. (lxxviii) 54. *εἰς ὄρος ἁγιάσματος αὐτοῦ.*

‘To his hallowed hill.’

Jer. li. (xliv) 4. *τὸ πρῶγμα τῆς μολύνσεως ταύτης.*

‘This unclean thing.’

Re. xiii. 3. *ἡ πληγὴ τοῦ θανάτου αὐτοῦ.*

‘His deadly wound.’

Re. iii. 10. *τὸν λόγον τῆς ὑπομονῆς μου.*

Heb. i. 3. *τῷ ῥήματι τῆς δυνάμεως αὐτοῦ.*

Jas. i. 23. *τὸ πρόσωπον τῆς γενέσεως αὐτοῦ.*

Acts v. 20. *τὰ ῥήματα τῆς ζωῆς ταύτης.*

Rom. vii. 24. *τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;*

‘Who will rescue me from this death-fraught body?’

In this particular use of the Genitive, though it has a certain breadth of expression, the effect is still no more than that of an ordinary epithet: but the New Testament exhibits another employment of the case, which has a certain resemblance and may be in some way akin to it, namely, as the expression of a characteristic attribute.

Rom. vii. 6. ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

Here the essential points of difference between the contrasted modes of service, *καινότης* and *παλαιότης*, are expressed by the appended Genitives, marking the one as a thing of pure spirit, the other of gross literality. 'In new sort, namely, of spirit, not in old fashion, one of letter.'

2 Cor. iii. 6. ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης οὐ γράμματος ἀλλὰ πνεύματος.

'Made us fit to be in charge with a new covenant, a covenant not of letter but of spirit.'

Rom. vi. 4. ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρός, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

'Ἐν καινότητι ζωῆς,' 'In new sort, namely, of life,' that is, spiritual life in contrast to a previous state of spiritual death in sin. In this way the figurative significance of the resurrection finds an exact and complete expression.

Rom. v. 18. εἰς δικαίωσιν ζωῆς.

In this passage the term *δικαίωσις*, while already standing in marked contrast with *κατάκριμα*, is set in further prominence in respect of the attribute expressed by the appended Genitive, *ζωῆς*. 'Unto a life-giving justification.'

While the Genitive is constructed, in the New Testament, with Verbs of Existence in the ordinary way (Mat. xix. 15. 1 Cor. iii. 21; vi. 19. 1 Ti. i. 20), at the same time the usage which has been thus particularised, namely, the expression of attribute, is also to be remarked in the same grammatical position.

1 Cor. xiv. 33. οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ Θεὸς ἀλλ' εἰρήνης.

∴ 'Ακαταστασία, 'turmoil,' is no attribute of the God of order and peace.

Heb. x. 39. ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς—ἀλλὰ πίστεως.

'We however are not of a sort that shrink back,' &c.

Heb. xii. 11. πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης.

'Now no chastisement seems at the time to be a thing of joy but of grief.'

Rom. ix. 9. ἐπαγγελίας γὰρ ὁ λόγος οὗτος.

'For this word is one of promise.'

It is unnecessary to mention in detail those constructions of the Genitive with Verbs, of which the instances are matters of most familiar occurrence, and which do not lead to any special remark.

The Greek Genitive is employed to express the object of an action when represented as such to a certain portion only of its extent; or an object which, though itself wholly embraced by the action, is to be viewed

with regard to another whole, as that portion of it to which the action is limited.

The Genitive is thus constructed as a matter of course with such verbs as necessarily signify an action of this partial kind: of which sort are *μετέχω*, *γεύομαι*, and *κοινωνῶ* in its simpler sense (Heb. ii. 14) as distinguished from its use with the Dative.

Xen. Anab. I. v. 7. λαβόντας τοῦ βαρβαρικοῦ στρατοῦ.

Id. I. vi. 10. ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην.

Acts xxvii. 36. προσελάβοντο τροφῆς.

Acts iii. 7. πιάσας αὐτὸν τῆς δεξιᾶς χειρός. Mark ix. 27.

Luke xvi. 24. ἵνα βάλῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος.

Mark ii. 21. αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ.

2 Cor. x. 13. καυχσόμεθα—κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεός, μέτρου ἐφικέσθαι ἄχρι καὶ ὑμῶν.

In this passage the Genitive *μέτρον* may be regarded as an instance of this construction in dependence on the complex expression *ἐφικέσθαι ἄχρι καὶ ὑμῶν*, so as to range with such forms as, *πόρρω ἤδη ἐστὶ τοῦ βίου* (Plato Apol. p. 38), *οὕτω τάρβους ἀφικόμην* (Eurip. Phoeniss. 361): though at the same time it may depend by direct and ordinary government upon the verb alone. 'We will boast of having reached a range' of labours in the Gospel extending 'as far as even you.'

Heb. vi. 4, 5. γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου—καὶ καλὸν γευσάμενους Θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος.

The change of construction from the Genitive to the Accusative in the small compass of this passage cannot be mere looseness of language, but, even were this a solitary instance of the latter case in this position, would challenge inquiry into its principle. This construction must be viewed as an indication of a change of meaning, resulting from the presence of an epithet, not as a mere epithet, but as entering into the predicate; the action signified being now no longer the bare process of tasting, but of becoming cognisant by that means of a quality or condition of the object of taste. The epithet *καλόν* must be regarded as belonging to *δυνάμεις* as well as *ῥῆμα*.

John ii. 9. ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενη-
μένον.

Here, as has been remarked in another place, the words οἶ. γ. are necessarily a predicate: as is also indicated with regard to καλόν, in the former passage, by its collocation in the sentence. The two are thus really similar and may receive the same solution.

Another shape of this usage of the Genitive may be recognised in its dependence on the Middle Voice of a certain group of verbs, because the process signified is in each case of such a kind that the action bears partly on the agent, and thus the expressed object is not the entire one: of which circumstance the Genitive is the expression.

Eph. iv. 2. ἀνεχόμενοι ἀλλήλων.

1 Tim. iii. 1. εἴ τις ἐπισκοπῆς ὀρέγεται.

Heb. ix. 16. κρείττονος ὀρέγονται.

Heb. vi. 9. ἐχόμενα σωτηρίας.

The middle verb ἔχομαι retains its government even when its primary meaning is almost lost in its technical employment as a geographical term, signifying conterminous locality: with a lively allusion to which it is used in this passage.

Ἀπτομαι is another instance of this class, and exhibits the appropriate syntax (Mat. vii. 3, 15. 1 Cor. vii. 1. 1 John v. 18, &c.), as does also ἀντιλαμβάνομαι (Luke i. 54. Acts xx. 35. 1 Tim. vi. 2); while ἐντρέπομαι abandons its proper government for the Accusative (Mat. xxi. 37. Mark xii. 6. Luke xviii. 2, 4), which, however, is only a feature of the later period of the language, as is seen, for instance, in the reading αὐτήν, Mat. v. 28.

In the best form of the language the Accusative is found after certain verbs instead of the Genitive when the term in government is not a substantive, and accordingly there is nothing remarkable in such expressions as τοῦτο οὐκ ἐπέτυχεν (Rom. xi. 7), τὰ ὀπίσω ἐπιλανθανόμενος (Phi. iii. 13). Variation in the government of ἐπιλαμβάνομαι (Acts ix. 27; xvi. 19;

xviii. 17) does not occur in any place where the signification is strongly marked; such, for instance, as the following.

Luke xx. 26. ἐπιλαβέσθαι αὐτοῦ ῥήματος.

1 Tim. vi. 12. ἐπιλαβοῦ τῆς αἰωνίου ζωῆς.

Heb. ii. 16. οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

‘For it is not with angels that he allies himself,’ &c.

The dependence of the Genitive on the Comparative degree of Adjectives—itself included under the general idea of partition or separation—is extended to verbs whose meaning has a similar force.

Dem. F. L. p. 447. Χάρης εὐρεθήσεται—πολλῶν ὑστερῶν.

Rom. iii. 23. ὑστεροῦνται τῆς δοξῆς τοῦ Θεοῦ.

Eph. iii. 19. τὴν ὑπερβάλλουσιν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ.

The intended idea in this passage appears to be carefully indicated by this use of the Genitive, instead of the ordinary government of the verb, namely, the possession of a sterling worth far beyond that of the pretentious matters embodied in the so styled γνῶσις.

2 Pe. iii. 9. οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας.

‘The Lord is not slacker than’ befits ‘his promise’ of visitation.

The New Testament exhibits a free use of the Genitive in dependence on Adjectives, and Participles which in the particular instances may be rather viewed as Adjectives.

Mat. xxv. 34. οἱ εὐλογημένοι τοῦ πατρὸς μου.

Compare the expression, φῶς ἡπατημένη. Soph. Aj. 807.

John vi. 45. ἔσονται πάντες διδακτοὶ Θεοῦ. Is. liv. 13.

1 Cor. ii. 13. οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ' ἐν διδακτοῖς πνεύματος.

Compare with these two instances the expression, *νουθετήματα κείνης διδακτά* (Soph. El. 343): though the latter may also be interpreted by the help of the words, *καὶ οὗτοι διδακτοὶ πολέμου* (1 Mac. iv. 7), so that the resulting sense would be, 'Not with words well versed in human lore, but well versed in spiritual knowledge.'

Col. iii. 12. ἐκλεκτοὶ τοῦ Θεοῦ.

Acts ix. 1. ἐμπνέων ἀπειλῆς καὶ φόνου.

If the word *ἐμπνέων* be here taken to signify a full possession by some active influence, the use of the Genitive is at once clear.

2 Pet. ii. 14. καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες.

'Having a heart well skilled in covetous practice.'

Heb. iv. 12. κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν, καρδίας.

Jas. i. 13. ὁ Θεὸς ἀπείραστός ἐστι κακῶν.

It has been seen that one especial use of the Genitive is to signify an object which is affected by the action only to a partial extent, when it might have been wholly embraced by it: the case is also occasionally employed as a sufficient expression of a like circumstance, namely, partial extent, even in the subject of the verb.

Xen. Cyrop. VIII. iii. 9. ἔστασαν—τῶν δορυφόρων εἰς τετρακισχιλίους.

Acts xxi. 16. συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες κ. τ. λ.

In some instances a preposition is prefixed to the Genitive. John xvi. 17.

In the case of Proper Names, the bare Genitive is often employed as an expression of personal relation, when the nature of that relation is either plainly implied by the context (Luke iii. 23), or is a matter of presumed notoriety (Mat. i. 6; iv. 21. Mark xv. 47; xvi. 1. Luke xxiv. 10. John vi. 71; xxi. 2, 15).

In cases where merely contemporaneous notoriety has not been maintained by subsequent record or tradition, uncertainty is the necessary attendant of this usage; as is now the case with the expression *Ἰούδας Ἰακώβου*, Luke vi. 16. Acts i. 13.

SECTION IV.—ON THE DATIVE CASE.

It is not necessary to particularise and exemplify those simple and ordinary points of usage of the Dative, which offer no matter of remark as respects the New Testament.

One special point is a free and extended use of the case beyond the ordinary expression of simple and immediate instrumentality, and where other forms would commonly have been used with the same effect. The ideas so expressed may be grouped under several heads, as follows.

Causation more or less indirect or remote.

Plato. Menex. p. 238. *οὔτε ἀσθενεία οὔτε πενία οὐτ' ἀγνωσία πατέρων ἀπελήλათαι οὐδεὶς οὐδὲ τοῖς ἐναντίοις τετίμηται.*

Rom. xi. 20. *τῇ ἀπιστίᾳ ἐξεκλάσθησαν.*

‘It was by unbelief that they came to be broken off.’

Gal. vi. 12. ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται.

Rom. xi. 30. ἡλεήθητε τῇ τούτων ἀπειθείᾳ.

‘Mercy fell to your share by their disobedience.’

Mental frame or influence.

Demosth. Lept. p. 479. μηδεὶς φθόνῳ τὸ μέλλον ἀκούσῃ.

Id. Mid. p. 538. ὕβρει καὶ οὐκ οἷνῳ τοῦτο ποιοῦντος.

1 Cor. viii. 7. τινὲς δὲ τῇ συνειδήσει τοῦ εἰδώλου—ἐσθίουσι.

1 Cor. x. 30. εἰ ἐγὼ χάριτι μετέχω.

‘If I am partaking in a thankful frame.’

2 Cor. i. 15. ταυτῇ τῇ πεποθήσει ἐβουλόμην πρὸς ὑμᾶς
ἐλθεῖν.

Regulating law or principle.

Soph. Elect. 1043. τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.

2 Mac. vi. 1. τοῖς τοῦ Θεοῦ νόμοις μὴ πολιτεύεσθαι.

Acts xv. 1. ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωυσέως.

Acts xxi. 21. τοῖς ἔθεσι περιπατεῖν.

Gal. vi. 16. ὅσοι τῷ κανόνι τούτῳ στοιχοῦσιν.

The seat or quarter of a certain quality or effect.

Xen. Anab. III. i. 42. ταῖς ψυχαῖς ἐρρωμενέστεροι.

Mat. v. 8. οἱ καθαροὶ τῇ καρδίᾳ. xi. 29.

Acts vii. 51. ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὤσιν.

Acts xiv. 8. ἀδύνατος τοῖς ποσίν.

Heb. v. 11. νωθροὶ γεγονάτε ταῖς ἀκοαῖς.

Heb. xii. 3. ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

When the Middle Voice of a verb is used to signify that the action is mutual between the agent and the personal object, this circumstance is indicated by the Dative as the dependent case. Eurip. Med. 606. Aristoph. Plut. 456.

Mat. v. 40. τῷ θέλοντί σοι κριθῆναι.

Jude 9. τῷ διαβόλῳ διακρινόμενος.

The different construction *διακρίνονται πρὸς αὐτόν* (Acts xi. 2) may be regarded as the expression of a different circumstance, namely, one-sided cavilling. Demosth. Zen. p. 889.

Acts xviii. 28. τοῖς Ἰουδαίοις διακατηλέγχετο.

This is best viewed as an instance of the same construction, implying that the argumentation of Apollos was as keenly contested by the Jews as it was itself vigorous and successful.

This, in fact, is the principle of the regular government of this case by certain verbs of the Middle form, as *διαλέγομαι, μάχομαι*.

The remaining matters of remark are supplied either by the construction of certain passages, or the usage of particular terms.

Rom. vi. 20. ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

It may here be remarked that by the ordinary construction with the Genitive, the personification which runs through the entire passage, would be impaired; and a correspondence of form is also maintained with the expression *ἐδουλώθητε τῇ δικαιοσύνῃ* (v. 18). 'On being set free from sin, you came into service to righteousness—for when ye were bondservants of sin, you stood free from servitude to righteousness.'

Luke xviii. 31. τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου.

Τὰ γ. τ. υἱ. τ. ἀ., 'The things written,' and, as matters of prophetic scripture, destined 'for the Son of Man,' that is, to be fulfilled in his person. Similarly, *ἀναπληροῦνται αὐτοῖς ἡ προφητεία* (xiii. 14), 'The prophecy is coming to a fulfilment for them.'

Acts v. 3. διατί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου ψεύσασθαι σε τὸ πνεῦμα τὸ ἅγιον. v. 4. οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ Θεῷ.

The verb *ψεύδομαι* is used in the compass of this passage as the expres-

sion of two distinct actions; one, of a strictly transitive nature, namely, actual deception by falsehood; the other, merely address directed to a person in terms of falsehood; and this latter use, like other verbs signifying the act of accosting, is followed by the Dative, the Accusative rightly indicating the former meaning.

Rom. i. 19. *πεπληρωμένους πάσῃ ἀδικίᾳ κ. τ. λ.*

The Dative may here be regarded as used designedly, for the purpose of conveying by the entire expression a distinctly mechanical idea, that of an engrossing process, as distinguished from that of mere fulness. 'Fully engrossed by every sort of unrighteousness,' &c. See 2 Mac. vii. 21. Had it been an unmeaning substitution of the Dative for the Genitive, there would have been no occasion for the immediate transition to the form *μεστοὺς φθόνου*. The same remark applies to another expression, *πεπληρωμαι τῇ παρακλήσει* (2 Cor. vii. 4). 'I have become quite possessed by the comfort' supervening on all my trouble.

Col. ii. 14. *ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν.*

The Dative may here be taken in connexion with the expression *καθ' ἡμῶν*. 'Having blotted out the written instrument that bore against us by its prescriptive ordinances.' The Dative is exhibited in a like connexion by the reading *τοὺς πτωχοὺς τῷ κόσμῳ* (Jas. ii. 5), 'the poor by worldly condition.'

1 Thes. iii. 2, 3. *παρακαλέσαι ὑμᾶς ὑπὲρ τῆς πίστεως ὑμῶν τῷ μηδένα σαίνεισθαι ἐν ταῖς θλίψεσι ταύταις.*

The Dative seems here at first sight to present some difficulty, if it is to be rendered strictly: but this appearance arises merely because the language is rather unprecise and elliptical. 'To exhort you to a maintenance of your faith by none of you being unsettled by these troubles.'

2 Pet. ii. 19. *ὃ γάρ τις ἡττηται, τουτῷ καὶ δεδούλωται.*

The use of the Dative in the former of these two clauses, where the primary import of the verb would require the Genitive, may be a mere correspondence of form between the two. 'For to whom one has yielded by defeat, to the same has he also come into vassalage.'

Rev. viii. 3, 4. *ἐδόθη αὐτῷ θυμιάματα πολλά, ἵνα δώσῃ ταῖς*

προσευχαῖς τῶν ἁγίων—καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς κ. τ. λ.

The Dative ταῖς προσ. might in the former of the two instances be taken in immediate dependence on the verb δόσῃ; but this would not account for the latter. In both it may be regarded as dependent on an unexpressed, but implied, idea of bestowal, since the incense is to be viewed as the accompaniment which gave to the prayers a passport into the divine presence.

Προσκυνεῖν, which ordinarily governs the Accusative, takes the Dative as well both in the later Greek and the New Testament. Both constructions are even found within a small compass, Mat. iv. 9, 10; John iv. 23; and the same is the case in Origen's comment on this latter passage. The term καλῶς ποιεῖν is followed by the Dative, Luke vi. 27; as also εὖ ποιεῖν, Mark xiv. 7, according to a portion of the authorities; this case being also found in a like position in the Septuagint, though not invariably.

The construction of the Dative with κοινωνεῖν must be distinguished from the simple dependence of the Genitive on that verb (Heb. ii. 14), the former being employed to convey the idea of something more active and personal than is necessarily implied by the bare circumstance of participation.

Forms such as ἐπιθυμία ἐπεθύμησα (Luke xxii. 15), ἀπειλὴ ἀπειλησώμεθα (Acts iv. 17), exhibit a recourse to the Dative as a means of representing a well known Hebrew expression of intensity; but its peculiarity is rather idiomatic than grammatical. Another variety of the same usage is seen in the expression, ἐν ἐμπαιγμονῇ ἐμπαίκεται (2 Pe. iii. 3). Purely idiomatic too is the use of the Dative τῷ Θεῷ as an intensive term in the following passages, πόλις μεγάλη τῷ Θεῷ (Jon. iii. 3), ἦν ἀστέιος τῷ Θεῷ (Acts vii. 20), and perhaps, δυνατὰ τῷ Θεῷ (2 Cor. x. 4).

SECTION V.—ON THE ACCUSATIVE CASE.

The Accusative Case may be regarded as associated with the most simple notion that can be formed of an action directed to an object, and, as such, is more peculiarly the dependent of the Verb, as the Genitive

is of the Substantive. It is only the more marked parts of its usage that here require to be noticed.

The Accusative is the appropriate case for a term which is set in combination with some expression for the purpose of necessary specification, or to point a definite relation.

The principle of this usage is most clearly seen when the term conveys an idea akin to that of the verb of the clause or sentence, while the verb itself is either purely intransitive or passive, or in the actual case exercises no transitive power, or, if transitive, has already an Accusative in actual government.

John vii. 24. *τὴν δικαίαν κρίσιν κρίνατε.*

1 Ti. i. 18. *ἵνα στρατεύῃ—τὴν καλὴν στρατείαν.*

1 Ti. vi. 12. *ἀγωνίζου τὸν καλὸν ἀγῶνα.* 2 Ti. iv. 7.

Mat. ii. 10. *ἐχάρησαν χαρὰν μεγάλην.*

Re. xvi. 9. *ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα.*

Mark x. 38. *τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι.*

Luke xii. 47. *δαρήσεται πολλὰς [πληγὰς].* v. 48.

John v. 32. *ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.*

Mark iii. 28. *αἱ βλασφημίαι ὅσας ἂν βλασφημήσωσιν.*

Mark ix. 41. *ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος.*

1 Cor. iii. 2. *γάλα ὑμᾶς ἐπότισα.*

Heb. i. 9. *ἐχρυσέ σε ὁ Θεὸς—ἐλαϊον ἀγαλλιᾶσεως.*

Lu. ix. 46. *φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα.*

This Accusative of Specification or Relation, as it may for convenience be termed, is, however, not bound by any restriction of meaning, but enters freely wherever there is an opening for its use.

Mark xv. 17. ἐνδύουσιν αὐτὸν πορφύραν. v. 20. ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια.

Luke xxiii. 11. περιβαλὼν αὐτὸν ἐσθήτα λαμπράν.

John xix. 2. ἱμάτιον πορφυροῦν περιέβαλον αὐτόν.

Acts xix. 13. ὀρκίζω ὑμᾶς τὸν Ἰησοῦν.

1 Thes. v. 27. ὀρκίζω ὑμᾶς τὸν Κύριον.

Mat. vii. 6. ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον. Lu. xi. 11.

Mat. xxi. 24. ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἕνα. Lu. xx. 3.

Mark iv. 10. ἠρώτησαν αὐτόν —τὴν παραβολήν.

Acts xxi. 21. ἀποστασίαν διδάσκεις ἀπὸ Μωυσεῶς τοὺς —Ἰουδαίους.

Acts xiii. 32. ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην.

John xiv. 26. ἐκείνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα.

1 Cor. iv. 17. ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου.

The occurrence of this usage with the verbs ὑπομνήσκω and ἀναμνήσκω, though the Genitive is more common, is still according to correct practice; and is seen in such passages as these, τοὺς τε Ἀθηναίους—τάδε ὑπομνήσκω (Thucyd. VII. 64), ἀναμνήσω ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους (Xen. Anab. III. ii. 11).

2 Thes. ii. 15. κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε.

Acts xxi. 3. ἀναφανέντες δὲ τὴν Κύπρον.

Though this is a nautical expression—‘having sighted Cyprus’—and, as such, not to be necessarily tried by grammatical strictness, yet it may be explained by this particular usage.

Col. i. 9. ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ.

Phil. i. 11. πεπληρωμένοι καρπὸν δικαιοσύνης.

These are not instances of license or of intrusion on the province of the Genitive (Luke ii. 40. Acts xiii. 52. Rom. xv. 13, 14. 2 Ti. i. 4), but the employment of another construction with a different cast of meaning. ‘That you may reach full measure as regards acquaintance with his will.’ ‘Fully stored as to fruit of righteousness.’

2 Cor. iii. 18. τὴν αὐτὴν εἰκόνα μεταμορφούμεθα.

'We are passing into another shape after one and the same likeness.'

1 Cor. ix. 17. οἰκονομίαν πεπίστευμαι.

Gal. ii. 7. πεπίστευμαι τὸ εὐαγγέλιον.

Acts xxviii. 20. τὴν ἄλυσιν ταύτην περικείμεαι.

Heb. v. 2. περίκειται ἀσθένειαν.

Acts xviii. 3. ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην.

John vi. 10. τὸν ἀριθμὸν ὥσεί πεντακισχίλιοι.

1 Ti. vi. 5. διεφθαρμένων ἀνθρώπων τὸν νοῦν.

2 Ti. iv. 3. κνηθόμενοι τὴν ἀκοήν.

Jude 7. τὸν ὁμοιον τούτοις τρόπον ἐκπορνεύσασαι.

The employment of the Accusative in specifications of time and space affords another illustration of this usage.

John iv. 52. χθὲς ὥραν ἐβδόμην.

Acts x. 3. ὥσεί ὥραν ἐννάτην.

Luke xxiii. 56. τὸ μὲν σάββατον ἡσύχασαν.

Luke xxii. 41. ἀπεσπάσθη ἀπ' αὐτῶν ὥσεί λίθου βολήν.

The assignment of the Accusative case to the subject of a verb in the Infinitive Mood is a point of syntax too simple and prominent to need illustration or remark; which are rather due to another usage in deviation from that practice.

Whenever no change of subject takes place between the dependent Infinitive and the verb or participle on which it is in any way dependent, this is simply indicated by there being also no change of case: in other

words, if the relation of the action signified by the principal verb is, in the particular instance, reflexive, this is ordinarily expressed in the way just described, without the intervention of a strictly reflexive term in the Accusative case; which construction is reserved for a special effect.

Lysias Eratosth. c. 7. οὐχ οἱοί τ' ἔφασαν εἶναι.

Thucyd. VII. 51. αὐτῶν κατεγνωκότων ἤδη μηκέτι κρείσσονων εἶναι.

Aristot. Pol. IV. 7. διὰ δὲ τὸ μήπω οὕτως ἰσχυροὶ εἶναι ὥστ' ἄνευ νόμου ἄρχειν, τὸν νόμον τίθενται τοιοῦτον.

Thucyd. II. 65. ὁρεγόμενοι τοῦ πρώτος ἕκαστος γίγνεσθαι.

Demosth. Aphob. p. 820. ὅταν φῇ τὰ μὲν ἀναλώματα αὐτὸς ἀνηλωκέναι—λήμμα δ'—ἐκεῖνον ἔχειν.

This passage affords a contrasted exemplification of the construction, a change of subject taking place in the latter clause.

Plato. Phæd. p. 85. ἐγὼ δὲ καὶ αὐτὸς ἡγοῦμαι ὁμόδουλος τε εἶναι τῶν κύκνων κ. τ. λ.

Thucyd. I. 105. ἐνόμισαν αὐτοὶ ἑκάτεροι οὐκ ἔλασσαν ἔχειν.

Rom. ix. 3. ἡνυχόμεν γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγώ.

In these passages the immediate connexion of αὐτός is with the dependent Infinitive. 'I could wish that I were myself accursed.'

Rom. i. 22. φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν.

2 Cor. x. 2. δέομαι δὲ τὸ μὴ παρὼν θαρρήσαι τῇ πεποιθήσει ἢ κ. τ. λ.

In many places the rule is instanced no further than in the mere absence of an Accusative.

Luke xx. 7. ἀπεκρίθησαν μὴ εἰδέναι πόθεν.

2 Cor. xi. 5. λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων.

Jas. ii. 14. εἰς πῶς τις λέγει τις ἔχει.

1 John ii. 6. ὁ λέγων ἐν αὐτῇ μένειν.

The usage is the same when a participle takes the place of the dependent Infinitive.

The introduction of a reflexive term in the Accusative case is reserved to give special emphasis to the expression of a circumstance which involves reflexive action.

Demosth. Mid. p. 538. ἐμαυτὸν—σωφρόνως—οἶμαι βεβουλεύσθαι.

Xen. Cyrop. I. iv. 4. οὐχ ἂν κρείσσων ἦδει ὦν—ἀλλ' ἅπερ εὖ ἦδει ἑαυτὸν ἡττονα ὄντα.

Acts v. 36. λέγων εἶναί τινα ἑαυτόν.

Phil. iii. 13. ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατελιγμέναι.

Rev. ii. 9. τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς.

CHAPTER IV.

ON THE ADJECTIVE.

INSTANCES of a rational concord of the Adjective, that is, when there is an accommodation of its number or gender, or both, to the signification of the Substantive which it qualifies, rather than to its grammatical form, are furnished by the New Testament.

Mark viii. 1. *παμπόλλου ὄχλου ὄντος καὶ μὴ ἔχόντων τί φάγωσι.*

Luke ii. 13. *πλήθος στρατιᾶς οὐρανόυ αἰνούντων τὸν Θεόν.*

Luke xix. 37. *τὸ πλήθος τῶν μαθητῶν χαίροντες.*

John vii. 49. *ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοί εἰσι.*

John xii. 12. *ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν ἀκούσαντες κ. τ. λ.*

Acts iii. 11. *συνέδραμε—πᾶς ὁ λαὸς—ἐκθαμβοί.*

Acts v. 16. *συνήρχετο δὲ καὶ τὸ πλήθος—φέροντες κ. τ. λ.*

1 Cor. i. 2. *τῇ ἐκκλησίᾳ τοῦ Θεοῦ—ἡγιασμένοις κ. τ. λ.*

1 Cor. xii. 2. *ἔθνη ἦτε—ἀπαγόμενοι.*

Eph. iv. 17. *καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ—ἐσκοτωμένοι.*

Rev. xi. 15. φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες.

Rev. xix. 14. τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ—ἐνδεδυμένοι.

There occur however in the New Testament a few peculiarities as regards concord which are not precisely of this sort.

The readings *εἴ τις παραμύθιον, εἴ τις σπλάγχνα καὶ οἰκτιρμοί* (Phil. ii. 1), seem to point to a colloquial license, according to which the combination *εἴ τις* was used as an indeclinable particle.

The masculine word *λούσαντες* (Acts ix. 37) is used to express an operation undoubtedly performed by female hands.

The reading *πρώτη πάντων ἐντολή* (Mark xii. 28), does not present any real difficulty, *πάντων* subjoined to a superlative word being simply added as an intensive term, which, as such, would, even in studied usage, become disengaged from strict rules of gender, as in the expression *πάντων μάλιστα* (Thuc. IV. 52).

The New Testament offers a few matters of remark relative to the Degrees of Comparison.

The force of the Comparative Degree is sometimes involved in a sentence without the use of a strictly Comparative term.

Mat. xviii. 8. *καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλὸν ἢ δύο χεῖρας—ἔχοντα κ. τ. λ.* Mark ix. 43. Lam. iv. 9. Hos. ii. 7. Jon. iv. 3.

This becomes more worthy of remark where an adjective or adverb does not enter. Luke xv. 7; xvii. 2. 1 Cor. xiv. 9. Clear instances of the same peculiarity are supplied by Greek writers: but should they appear to occur in greater proportion in the Septuagint and New Testament, an influence might

be recognised of the peculiar machinery of the Hebrew and Aramaean idiom; as also in another circumstance, namely, the occurrence in certain forms of the Comparative with the force of the Superlative.

Mat. xi. 11. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν.

Luke ix. 46. τίς ἂν εἴη μείζων αὐτῶν.

1 Cor. xiii. 13. μείζων δὲ τούτων ἡ ἀγάπη.

The use of the Comparative as an expression of intensity in different degrees—a use which is, in its origin at least, simply elliptical—is exhibited in the New Testament.

Acts xvii. 22. κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.

Eph. iii. 8. ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων.

‘To me who am by far the least of all saints.’

John xiii. 28. ὃ ποιεῖς, ποιήσον τάχιν.

1 Ti. iii. 14. ταῦτά σοι γράφω ἐλπίζων ἐλθεῖν πρὸς σε τάχιν.

‘These things I write to thee while hoping to come to thee very soon,’ that is, soon after the receipt of the epistle.

Acts xxv. 10. ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις.

2 Ti. i. 18. βέλτιον σὺ γινώσκεις.

These two are not necessary instances, but the terms *κάλλιον* and *βέλτιον* may be taken to mean, ‘better’ than any words can tell.

2 Pe. i. 19. καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον.

This should be regarded as an instance only in default of a satisfactory explanation of the strictly Comparative sense of *βεβαιότερον*.

The Superlative *πρῶτος* is thrice used (John i. 15, 30; xv. 18.) to express no more than priority of time, that is, as a Comparative, but at

the same time with a certain stress upon the term. The remark, however, must not be extended to the expression, *πρωτόκοκς πάσης κτίσεως* (Col. i. 15), as it relates not to time but rank, investiture with the dignity of *πρωτοτοκία*.

The Hebraic use of the first Cardinal number for its Ordinal is seen in certain expressions in the New Testament, as also in the *Septuagint*.

Gen. i. 5. *ἐγένετο ἑσπέρα καὶ ἐγένετο πρῶτὴ ἡμέρα μιᾶ.**

Ezr. iii. 6. *ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ ἑβδόμου.*

Mat. xxviii. 1. *εἰς μίαν σαββάτων.*

Mark xvi. 2. *πρῶτὴ τῆς μιᾶς σαββάτων.*

Luke xxiv. 1. *τῇ δὲ μιᾷ τῶν σαββάτων.* John xx. 1, 19.

Acts xx. 7.

1 Cor. xvi. 2. *κατὰ μίαν σαββάτων.*

Rev. ix. 12. *ἡ οὐαὶ ἡ μία ἀπηλθεν.*

The same Cardinal also appears as a mere equivalent of the indefinite word *τις*; a transition of use in itself by no means forced or strange, but in this case a pure Aramaism, occurring also in later Hebrew. Judith xiv. 6. Mat. viii. 19; xix. 16; xxvi. 69. Mark x. 17; xv. 36. Rev. viii. 13. Perhaps also John vi. 9; vii. 21. In illustration of the source of this usage, see, for instance, Dan. ii. 31, and the Syriac version of 1 Ki. xx. 13, and Mat. xxi. 28.

The Adverbial use of the Neuter Gender of Adjectives in the New Testament offers in general nothing that calls for remark.

In two places (Luke xxiv. 46, 47. Acts x. 37), there may be recognised a kind of Adverbial use of the Participle *ἀρξάμενον*, and by this means, in the latter, relief is given to an embarrassed period.

* Philo makes a mystical application of the usage as it occurs in this place. *De Mundi Opif.* I. 3.

CHAPTER V.

ON THE PRONOUN.

THE characteristic function of Pronouns is that of being representatives, in a sentence, of a definite subject, or of superseding by their presence the actual expression of the subject intended to be presented to the mind.

Since none but the Pronouns styled Substantive or Personal have this as their essential and sole function, these alone have a proper right to the title of Pronouns. The other so called Pronouns, since they habitually occupy a position of concord, should be viewed as having in the first instance the nature of Adjectives, but enabled, by virtue of the proper notion of each, to pass also to the representative or strictly pronominal function.

That *αὐτός* is essentially an Adjective, is seen in the circumstance of its standing in concord with the actual Pronouns; and the same is shewn with regard to *ἐκεῖνος* by its direct formation from *ἐκεῖ*, according to which its primary meaning is 'yon.'

Since the Greek Verb in general conveys, by means of its inflexion, a complete intimation in itself of the Number and Person of its subject, the introduction of a Personal Pronoun in the absence of any other expressed Nominative, is not needed for that purpose; and, accordingly, when Pronouns are so introduced, it can only be for some special effect. In Greek, they are in such case terms of emphasis. This is invariably true of those of the first and second Persons; but with regard to the words which are employed as Pronouns of the third Person, their presence is sometimes required for the sake of mere perspicuity, that is, to direct the mind with certainty, when ambiguity or error might otherwise result, to the intended subject of a verb. The emphasis is of different kinds and degrees. It may sometimes be slight, but always to be noted, if nicety and soundness of interpretation are to be attained.

The emphasis is most marked in case of antithesis, or of particular stress on the individual.

John xii. 34. *ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου;*

Luke xi. 19. *εἰ δὲ ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;*

John v. 43. *ἐγὼ ἐλήλυθα κ. τ. λ.—ἐὰν ἄλλος ἔλθῃ κ. τ. λ.*

John x. 36. *ὑμεῖς λέγετε, ὅτι βλασφημεῖς;*

‘Do you,’ in contrast with the written word (v. 34), ‘say, Thou blasphemest?’

1 Cor. vii. 28. ἐγὼ δὲ ὑμῶν φείδομαι.

'I however,' in contrast with the trouble-seekers, 'am sparing you;' that is, my aim is to abate, not aggravate coming troubles.

Mat. xiii. 18. ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος.

'Do you then,' in contrast with the less favoured multitude, 'hear,' etc.

Mat. xxviii. 5. μὴ φοβεῖσθε ὑμεῖς.

See the preceding verse.

Luke x. 35. ὅτι ἂν προσδαπανήσης, ἐγὼ—ἀποδώσω.

Philem. 19. ἐγὼ ἀποτίσω.

The emphasis borne by the first Person is sometimes the mark of an elevated tone, whether of conscious dignity or merely assumed importance.

Plato. Apol. p. 40. οὐ γὰρ ἔσθ' ὅπως οὐκ ἠναντιώθη ἂν μοι τὸ εἰωθὸς σημείον, εἰ μὴ τι ἔμελλον ἐγὼ ἀγαθόν τι πράξειν.

Aristoph. Av. 846. ἴθ', ὦ γάθ', οἱ πέμπω σ' ἐγώ.

Mark ix. 25. τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ σοι ἐπιτάσσω.

Luke xxiv. 49. ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς.

Acts xxii. 21. ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

Luke ix. 9. εἶπεν Ἡρώδης Ἰωάννην ἐγὼ ἀπεκεφάλισα. τίς δέ ἐστιν οὗτος περὶ οὗ ἐγὼ ἀκούω τοιαῦτα;

Acts xxiii. 1. ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι.

1 Cor. vi. 12. ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος.

Phil. iv. 11. ἐγὼ γὰρ ἔμαθον κ. τ. λ.

Col. i. 25. ἥς ἐγενόμην ἐγὼ διάκονος.

2 Cor. xi. 29. τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τις σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;

In the second clause of this passage there is an evident kindling of feeling, and an elevation of tone incompatible with the signification of ἀσθενῶ

in the first: hence the Pronoun. This usage is largely and strikingly exemplified in St. John's language, whether as aiding the expression of superciliousness on the part of the Jews (viii. 48; ix. 24, 29), or adding an air of dignity to the record of our Lord's discourse. Thus, *ἄ ἐγὼ ποιῶ*, v. 36; x. 25; xiv. 12: *ἐγὼ ποιήσω*, xiv. 14, though the word had just preceded without the pronoun: *ἐγὼ ἀναστήσω*, vi. 44: *ἐγὼ ἐρωτήσω*, xiv. 16: but most worthy of remark is its presence where in the case of any other person it would be altogether incongruous, namely, in a precatory address (xvii. 4, 9, 12, 14, 19, 22), but where its tone is quite in harmony with that of the words *θέλω ἵνα κ. τ. λ.* (v. 24).

The emphasis in the case of the second Person is frequently that of a pointed address, whatever be its tone.

John ix. 35. *σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;*

John v. 39. *ἐρευνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν αἰώνιον ἔχειν.*

'Search the Scriptures; for it is your own opinion that,' &c. Attention to the force of the Pronoun shews that *ἐρευνᾶτε* is more consistently to be regarded as an Imperative.

1 Cor. xv. 36. *ἄφρον, σὺ δ' σπείρεις, οὐ ζωοποιεῖται, ἐὰν μὴ ἀποθάνῃ.*

The Pronoun is here further emphasised by its position, and points an appeal to a matter of familiar experience on the part of the objector himself. Freely expressed, it would signify, Look at your own business of sowing: the seed is not quickened, unless it shall have died.

Mark xiii. 23. *ὑμεῖς δὲ βλέπετε.*

John xiii. 6. *Κύριε, σύ μου νίπτεις τοὺς πόδας;*

John v. 44. *πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλληλῶν λαμβάνοντες;*

Rom. ii. 3. *λογίζῃ—ὅτι σὺ ἐκφεύξῃ;*

John viii. 48. *Σαμαρείτης εἰ σὺ.*

John ix. 34. *ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος· καὶ σὺ διδάσκεις ἡμᾶς;*

In the last two examples the pronoun is used tauntingly.

John xiv. 9. καὶ πῶς σὺ λέγεις, κ. τ. λ.

Acts vii. 28. μὴ ἀνελεῖν με σὺ θέλεις;

Acts vii. 51. ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε.

Jas. ii. 19. σὺ πιστεύεις ὅτι κ. τ. λ.

Sufficient instances have been alleged to show that this usage of the language is neither neglected nor abused in the New Testament, and to point out the importance of attending to the circumstance in order to catch with precision the spirit of many passages. On this point, as on many others, minute attention will be abundantly rewarded, since it is one which is not only of importance to an exact perception of a writer's meaning or feelings, but which may frequently serve as a delicate, but not the less sure, test in discriminating between the claims of different interpretations of the same passage.

The Nominative case of *αὐτός* is never used in pure Greek independently as a Personal Pronoun, as a representative of the subject of the verb, but is always in the position of concord, as a mere adjective, with the real subject. In the New Testament, however, it is not so restricted.

In the first place, it is there employed to usher, as it were, a significant circumstance with a change of subject, or a fresh and marked circumstance respecting the same subject.

Notice of this usage is important, because an attempt to deal with such cases according to strict Greek practice would either embarrass or mislead. It may be regarded as representing either Hebrew or Aramaean idiom, distinctly retained also in the Septuagint.

Ge. xlii. 23. αὐτοὶ δὲ οὐκ ᾔδεισαν ὅτι ἀκούει Ἰωσήφ.

Ps. xciv. 10. αἰεὶ πλανῶνται τῇ καρδίᾳ, αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου. Heb. iii. 10.

Luke xi. 14. ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν.

Luke xvi. 23, 24. καὶ ἐν τῷ ᾧ ἔπαρας τοὺς ὀφθαλμοὺς αὐτοῦ—ὁρᾷ τὸν Ἀβραάμ—καὶ αὐτὸς φωνήσας εἶπε. κ. τ. λ.

Luke xvii. 12, 13. ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρρωθεν· καὶ αὐτοὶ ἦραν φωνὴν κ. τ. λ. v. 16. καὶ αὐτὸς ἦν Σαμαρεῖτης.

Luke xv. 14. καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.

Luke xxiv. 31. καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.

Luke xxiv. 35. καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ.

Luke ii. 50. καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα. Also xviii. 34.

Luke xiv. 1. καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν κ. τ. λ. καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.

Jas. ii. 6, 7. οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια;

Luke xix. 2. καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος.

In this passage οὗτος appears as taking part in this usage with αὐτός, and as introductory to the expression of a most marked and material circumstance.

Luke xx. 21. ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ.

Here again the expression of a most material condition in the case is ushered by οὗτος; the presence of which is unaccountable by pure Greek usage.

In various other places the usage in question may be reasonably, if not

necessarily, recognised. Mat. v. 4-8; xiv. 2; xvi. 20. Luke iii. 15; xxiv. 21. Acts x. 42; xx. 35. Rom. vii. 10. Eph. iv. 11. Col. i. 18. Heb. xiii. 7. 1 John ii. 2.

Again, in the New Testament αὐτός stands not merely as an independent Nominative, but directly antithetical to a preceding one.

Mark i. 8. ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει κ. τ. λ.

Luke xviii. 39. οἱ προάγοντες ἐπετίμων—αὐτὸς δὲ κ. τ. λ.

1 John iv. 4, 5. ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε—αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ. v. 10. οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς.

In other places the use is not antithetical but merely discriminative. Luke iv. 15; v. 1, 14, 17. 1 Cor. vii. 12, 13.

One most prominent peculiarity of the language of the New Testament is, that it is overburdened with the oblique cases of αὐτός, in some instances amounting to actual redundancy, in others merely occurring more frequently than perspicuity really requires.

Mat. v. 1. καθίσαντος αὐτοῦ, προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ.

Mark x. 34. καὶ ἐμπαίξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν.

Luke xxiii. 53. καὶ καθελὼν αὐτὸ, ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ.

This practice might be regarded as no more than a species of awkwardness on the part of foreigners in

using the language of a lively and acute people: but the extent to which it is carried in the New Testament may reasonably be viewed as partly, if not principally, due to another cause, namely, the familiarity of the writers with the Hebraic and Aramaean system of pronominal affixes. Some instances of redundancy seem clearly to indicate a disposition to subjoin immediately to verbs a pronominal object of government, when another does not directly interfere with it.

Mat. viii. 1. *καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.* Again vv. 5, 23, 28. Mark v. 2. Luke viii. 27.

John xv. 2. *πάν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἶρει αὐτό.*

John ix. 13. *ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλόν.* v. 18. *ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος.*

The expressions *τὸν ποτε τυφλόν* and *τοῦ ἀναβλέψαντος* are not necessary to explain what is to be understood by the pronouns; which must, therefore, be regarded as themselves redundant, and to be referred to the same cause as the former cases.

The unnecessarily frequent use of the oblique cases in dependence upon verbs and nouns is not confined to *αὐτός*, but extends also to the Personal pronouns.

Mat. vi. 6. *εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρί σου—καὶ ὁ πατήρ σου κ. τ. λ.*

But absolute redundancy occurs only with the former.

All these circumstances are natural enough on the part of persons who were familiar, in their native dialect, with a system of inseparable pronominal

particles affixed to verbs and substantives; and that they were, on this point, under an influence of which they were not conscious, rather than guided by a determinate principle, appears probable from the circumstance that their practice is not invariable in this respect.

The peculiar Greek usage respecting the Relative Pronoun, which is technically termed Attraction, namely, the abandonment of its own proper government in the Accusative for the Genitive or Dative of the antecedent, is adopted to a considerable extent by most of the New Testament writers.

Mat. xviii. 19. *περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται.*

Mat. xxiv. 50. *ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει.*

These are not necessary instances, because the influence of the Preposition may be regarded as extending to the Relative; and if that view be correct, this Gospel supplies no instance.

Mark vii. 13. *τῇ παραδόσει ὑμῶν ἣ παρεδώκατε.*

This may be regarded as the only instance occurring in this Gospel.

Luke v. 9. *ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἣ συνέλαβον.*

John iv. 14. *ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω.*

Acts xxiv. 21. *φωνῆς ἧς ἔκραξα.* Is. vi. 4.

Eph. iv. 1. *τῆς κλήσεως ἧς ἐκλήθητε.*

Ja. ii. 5. *τῆς βασιλείας ἧς ἐπηγγέλατο.*

1 Pe. iv. 11. *ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός.*

Jude 15. *περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἡσέβησαν.* Zeph. iii. 11.

This usage possesses peculiar elegance, when by its means the Relative preserves the syntax of a suppressed antecedent.

Luke xxiii. 14. οὐδὲν εὔρον—αἴτιον, ὃν κατηγορεῖτε κατ' αὐτοῦ. v. 41. ἄξια γὰρ ὃν ἐπράξαμεν, ἀπολαμβάνομεν.

Acts xxvi. 22. οὐδὲν ἐκτὸς λέγων ὃν τε οἱ προφῆται ἐλάλησαν κ. τ. λ.

The Hebrew idiom, which consists in compensating for the non-inflexion of the particle of relation (וְ) by the introduction of a pronominal affix somewhere in the relative clause, has led the authors of the Septuagint to adopt in such clauses a redundancy of the oblique cases of αὐτός, where it stands as a superfluous representative in Greek of the Hebrew affix. From this practice, if quotations from the Old Testament be excepted, the writers of the New have almost entirely abstained, notwithstanding the example of the Septuagint and Aramaean influence of like tendency.

Mark vii. 25. ἣς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον.

Re. iii. 8. ἦν οὐδεὶς δύναται κλεῖσαι αὐτήν. vii. 9.

Re. vii. 2. οἷς ἐδόθη αὐτοῖς.

The effect of the same idiomatic peculiarity is seen in other pleonastic forms.

Mark xiii. 19. οἷα οὐ γέγονε τοιαύτη.

Re. xii. 6. ὅπου ἔχει ἐκεῖ τόπον.

Again, v. 14. Compare, in the Hebrew, Ge. xiii. 3.

No such pleonasm need be recognised in the expression, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι (Gal. ii. 13), since it may be rendered, 'As to which' suggestion 'I was even earnest to do this very thing.'

The Relative sometimes finds an object of concord in some word of its own clause in preference to the antecedent. This appears to take place, when the thing signified by the antecedent is either particularised by stricter terms in the relative clause, or its description is there amplified by especial reference to some distinguishing attribute. It seems as if the latter term claims, by its prominence, a stronger influence over the Relative than the former.

Plato 3 Leg. p. 699. ὁ φόβος ὁ τότε παρὼν ὃ τε ἐκ τῶν νόμων τῶν ἔμπροσθεν γεγονῶς—ἦν αἰδῶ πολλάκις ἐν τοῖς ἄνω λόγοις εἵπομεν.

Gal. iii. 16. τῷ σπέρματί σου ὃς ἐστὶ Χριστός.

Eph. i. 13, 14. τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὃς ἐστὶν ἄρραβὼν τῆς κληρονομίας ὑμῶν.

Rom. ix. 23, 24. σκεύη ἐλέους—οὓς καὶ ἐκάλεσεν, ἡμᾶς.

The use of the compound *ὅστις* as distinguished from the simple Relative deserves notice, especially since it is fairly exemplified in the New Testament. It takes place when the clause stands in a relation of material significance to something in the immediate context. The various nature of this relation will be best seen from instances.

Æschin. Ctes. p. 86. τίς ἂν εἴη τοιοῦτος ἱατρὸς ὅστις κ. τ. λ.

Xen. Anab. I. iii. 14. ἡγεμόνα αἰτεῖν Κῦρον ὅστις διὰ φιλίας τῆς χώρας ἀπάξει.

Thucyd. VIII. 90. ἐπιστείλαντες παντὶ τρόπῳ ὅστις ὅπως οὖν ἀνεκτός, ξυναλλαγήναι πρὸς τοὺς Λακεδαιμονίους.

Aristoph. Vesp. 150.

ἀτὰρ ἄθλιός γ' εἴμ', ὥς ἑτερός γ' οὐδεὶς ἀνήρ,
ὅστις πατρὸς νῦν Καπνίου κεκλήσομαι.

Æschin. Ctes. p. 395. ὅστις ἐστὶν οἴκοι φαῦλος, οὐδέποτε
ἦν ἐν Μακεδονίᾳ καλὸς κἀγαθός.

Demosth. Aphob. p. 860. ὅστις αὐτὸς αὐτῷ ταῦτ' ἔφυγε
δικάσαι, πῶς ὑμᾶς χρὴ κ. τ. λ.

1 Cor. v. 1. τοιαύτη πορνεία ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν.

Mat. xxv. 1. ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα
παρθένοις αἰτίνες κ. τ. λ.

Col. iv. 11. οὗτοι μόνοι συνεργοί—οἵτινες ἐγενήθησάν μοι
παρηγορία.

'These are the only workfellows that,' etc.

Acts x. 47. οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον.

'Seeing they have received,' etc.

Acts xvii. 11. εὐγενέστεροι τῶν ἐν Θεσσαλονίκη, οἵτινες
ἐδέξαντο κ. τ. λ.

'Inasmuch as they received,' etc.

Rom. i. 25. οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ
κ. τ. λ. v. 32.

Heb. xiii. 7. μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλά-
λησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ.

Phil. iv. 3. συλλαμβάνου αὐταῖς, αἰτίνες ἐν τῷ εὐαγγελίῳ
συνήθλησάν μοι.

'Help them, women that,' etc.

Jas. iv. 14. οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριου.

'Whereas you know not what betides the morrow.'

Rom. vi. 2. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν
ἐν αὐτῇ.

'How shall we, we that died to sin, live in it any longer?'

Acts v. 16. *φέροντες ἀσθενεῖς—οἵτινες ἐθεραπεύοντο.*

Acts xii. 13. *ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν—ἥτις αὐτομάτῃ ἠνοίχθη αὐτοῖς.*

Col. iii. 5. *καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία.*

1 Ti. iii. 15. *ἐν οἴκῳ Θεοῦ—ἥτις ἐστὶν ἐκκλησία Θεοῦ ζώντος.*

Acts x. 41. *μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ κ. τ. λ.*

In the last three instances the cumulative effect of the clause accounts for the mode of introduction.

With regard to the respective uses of the Pronominal Adjectives and the Genitive of the Pronoun itself—the boundary between which as regards pure Greek usage it might be difficult to define with precision—it is enough to remark on the part of the New Testament writers an extended use of the latter, the former being principally employed when the force of the sentence absolutely requires them. Mark ii. 18. Jno. v. 30; xviii. 35, 36. 2 Cor. viii. 23. Philem. 12.

Notwithstanding, instances occur of the use of the Pronominal Adjective for some construction of the Personal Pronoun, in expressions of a certain cast.

Plato Apol. p. 36. *δεομένῳ ἄγειν σχολὴν ἐπὶ τῇ ὑμετέρᾳ παρακελεύσει.*

Luke xxii. 19. *εἰς τὴν ἐμὴν ἀνάμνησιν.* 1 Cor. xi. 24, 25.

This may be regarded as a form fixed in colloquial usage.

Rom. xi. 31. *τῷ ὑμετέρῳ ἐλέει.*

‘By the mercy shown to you.’

1 Cor. xv. 31. *νῇ τὴν ὑμετέραν καύχῃσιν ἣν ἔχω ἐν Χριστῷ Ἰησοῦ.*

The expression in this passage is remarkable, even if taken as an instance of the particular usage in question; but what is meant, seems to be this: that, while the Apostle had his rejoicing, the ground on which it rested, lay with the Corinthians. Chrysostom explains, *καύχῃσιν ἐνταῦθα τὴν αὐτῶν προκοπὴν λέγων.*

The remaining points for remark respecting the Pronoun are supplied by particular passages and expressions.

2 Ti. ii. 26. *καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος ἐξωρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.*

On the question which arises from this passage, whether the reference of *ἐκείνου* is distinct from that of *αὐτοῦ*, it is enough to remark in this place, that such is not necessarily the case (Thucyd. I. 132), but the word may simply carry force with it: otherwise, the reference is to *Θεός* in the preceding clause.

Re. xvii. 16. *τὰ δέκα κέρατα ἃ εἶδες, καὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην.*

The masculine *οὗτοι* is here properly used, as indicative of the persons of whom the horns and the beast are prophetic symbols.

1 Cor. vi. 11. *καὶ ταῦτά τινες ἦτε.*

The neuter *ταῦτα*, having reference to classes of persons, should be noted as an expression of contemptuous reprobation.

Jas. iv. 13. *σήμερον ἢ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν.*

The lively air of reality produced by the demonstrative *τήνδε*, as implying an object in immediate prospect, should not be overlooked in this passage. 'To-day or to-morrow we will travel to this city here.' A like effect with another demonstrative may be noticed, Mark iv. 11.

Some notice is due to the expressions *αὐτῇ τῇ ἡμέρᾳ* and *αὐτῇ τῇ ὥρᾳ* (Luke ii. 38; vii. 21; xii. 12; xiii. 31; xx. 19; xxiii. 12; xxiv. 13, 33. Acts xvi. 18; xxii. 13). The practice of the writer in other places shews that there is here neither a confounding of the combinations *ὁ αὐτός*, *αὐτὸς ὁ*—, nor an awkward substitution of *αὐτῇ* for *ἐκείνῃ*. The form occurs in the Greek version of Daniel (iii. 6, 15; iv. 30; v. 5), and may be regarded as an Aramaism.

The force of the peculiar expressions *σὺ λέγεις* (Mat. xxvii. 11. Mark xv. 2. Lu. xxiii. 3. John xviii. 37), *ὁμῆς λέγετε* (Luke xxii. 70), *σὺ εἶπας* (Mat. xxvi. 25, 64) must be regarded as resting to some extent, if not mainly, in the pronoun, but with a different effect from that which Greek usage would assign to it. Another, *ἐγὼ εἶμι*, may in this respect be classed with them.

CHAPTER VI.

ON THE VERB.

No part of the structure of the Greek language surpasses in fulness and delicacy the apparatus of the Verb; the employment of which by the writers of the New Testament should accordingly be especially considered; and the more so, because it might be that the influence of a very different idiom had materially impaired their use of the refined instrument which the Greek here supplied.

SECTION I.—ON THE TENSES.

In the Greek Verb, Tense is, in itself, the expression of the several stages, or phases, in which action may be viewed in thought. The points of view in which action may thus come before the mind, and which are severally expressed by the variety of form called Tense, are three, namely, process, accomplishment, and prospect.

Tense is thus not primarily and directly an expression of Time, but only so far as the idea of time may enter by association with those that are primarily expressed by the several tenses, and have been just specified.

The Indicative mood directly combines with the essential idea of each several Tense, the further one of actual time, past or present. This is the characteristic function of the Mood and the groundwork of its entire usage.*

The Present Tense, so called, expresses action as a matter of process; and this is the sole essential idea of the Tense, as such, in other Moods than the Indicative. In the Indicative Mood there is combined with this proper notion of the Tense the further one of actual present time.†

But since process may also be laid in past time, the Indicative Mood would require another form to convey this particular combination of ideas; and, accordingly, it is furnished with another tense for the purpose, the so-called Imperfect.

These tenses may, therefore, in virtue of their common essential notion, be to a certain extent considered together.

* No small amount of confusion and mistake has arisen from regarding the Greek Tenses as, in themselves, direct and positive expressions of time, instead of being so indirectly and accidentally.

† Thus the name of the tense is really appropriate only in the Indicative Mood.

Their ordinary use is of too simple a kind to require formal exemplification: yet attention should be carefully drawn to them when strictly used to express process as still process.

Mat. xxv. 8. αἱ λαμπάδες ἡμῶν σβέννυνται.

‘Our lamps are going out.’ The precise nature of the circumstance thus described is not immaterial to an exact interpretation of the parable as regards its immediate application.

Jas. iii. 18. καρπὸς δὲ δικαιοσύνης σπείρεται ἐν εἰρήνῃ τοῖς ποιοῦσιν εἰρήνην.

‘And a crop of righteousness is being sown’—is having its seed sown—‘in peace for those that make peace.’

1 Thess. iv. 4. εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἀγιασμῷ καὶ τιμῇ.

Attention should here be paid to the tense of the verb κτᾶσθαι, as expressing an advancing procedure, the continued acquirement of a wider and firmer control. So the literal expression ὅσα κτῶμαι (Luke xviii. 12) signifies all incomings as they accrue.

Eph. iv. 22. τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης.

The expression of process should here again be noted in the term φθειρόμενον, the process of ever advancing debasement and ruin. Others of the same class are οἱ σωζόμενοι and οἱ ἀπολλύμενοι, 1 Cor. i. 18. 2 Cor. ii. 15; iv. 3. 2 Thess. ii. 10. In another place, however, Acts ii. 47, the tense is used to signify the continued succession of individual instances: as also, Heb. x. 14.

1 John iii. 4. πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ. v. 6. πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐκ ἑώρακεν αὐτόν. v. 8. ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν. v. 9. πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ.

1 John v. 18. *πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ οὐχ ἁμαρτάνει.*

In this group of passages it is important to recognise the precise force of the tense, as rightly expressing a maintenance of a certain tenor: and with this accords the presence of the Article before the words *ἁμαρτίαν* and *ἀνομίαν*, indicating a use of those terms in an abstract or general sense, expressive not of an act but a specific line of action.

The expression of process becomes readily an expression of other allied ideas, as, for instance, prolonged or habitual recurrence. Mark xiv. 12; xv. 6. Eph. iii. 14.

Again, procedure towards an action, as being akin to actual process, finds expression in these tenses.

John x. 32. *διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάσετε;*

John xiii. 6. *σύ μου νίπτεις τοὺς πόδας;*

Luke i. 59. *ἐκάλουν αὐτὸ—Ζαχαρίαν.*

‘They were proceeding to name the child Zacharias.’

Mat. iii. 14. *ὁ δὲ Ἰωάννης διεκώλυνεν αὐτόν.*

Heb. xi. 17. *καὶ τὸν μονογενῆ προσέφερεν.*

‘And was proceeding to offer,’ etc., when suddenly arrested in his procedure.

An instance of the same usage is to be recognised in a particular employment of the first Person of the Imperfect tense of verbs which signify an act of wishing. It is properly the utterance of a rising wish that is checked by a consciousness of circumstances which bar, or, at least, discourage its entertainment.

Æschin. Ctes. p. 53. ἐβουλόμην μὲν οὖν καὶ τὴν βουλὴν—
ὀρθῶς διοκείσθαι, κ. τ. λ.

Epictet. Diatr. II. xxi. 14. ἠθελόν πως ποτὲ πάντα μαθὼν
ἐπανελθεῖν· ἀλλὰ πολλοῦ πόνου χρεῖα κ. τ. λ.

Liban. Epist. 970. ἐβουλόμην μὲν ἔχειν ὑπὲρ ἀμεινόνων
γράφειν.

Rom. ix. 3. ἠυχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγώ.

‘For I could’—did it rest with mere feeling—‘wish that I were myself
accursed,’ etc. It is unnecessary to specify why, in this case, the wish
could not be entertained.

Gal. iv. 19. τεκνια μου, οὓς πάλιν κ. τ. λ.—ἤθελον δὲ παρ-
εῖναι πρὸς ὑμᾶς ἄρτι κ. τ. λ.

‘My dear children,’ etc.—‘I could wish, however, to be on the spot with
you just now,’ etc.

It afterwards passes into a softened expression, the
speech of diffidence or mere courtesy, as is seen in
colloquial language.

Acts xxv. 22. ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι.

Again, a determined or inevitable futurity may, as
such, be fairly regarded as, in a manner, already in
process; and the tense is used accordingly.

Mat. xvii. 11. Ἡλίας μὲν ἔρχεται.

Mat. xxvi. 2. μετὰ δύο ἡμέρας τὸ πάσχα γίνεται.

Mat. xxvii. 63. μετὰ τρεῖς ἡμέρας ἐγείρομαι.

This mode of expression carries in this instance a bold and positive air,
well suited to the description of the speaker as ἐκεῖνος ὁ πλάτος. It is
a delicately artful stroke of misrepresentation.

Mark xi. 23. πιστεύσῃ ὅτι, ἂ λέγει, γίνεται.

John xxi. 23. ἐξήλθεν ὁ λόγος οὗτος—ὅτι ὁ μαθητὴς ἐκεῖνος
οὐκ ἀποθνήσκει.

1 Cor. xv. 25. ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος.

1 Cor. xvi. 5. Μακεδονίαν γὰρ διέρχομαι.

These words are cited as an instance, that is, as signifying not a present transaction but a settled purpose, because it can scarcely be questioned that the epistle was written in Asia.

2 Cor. iii. 11. εἰ γὰρ τὸ καταργούμενον διὰ δόξης.

2 Pet. iii. 11. τούτων οὖν πάντων λυομένων.

Since the range of actual time to be viewed as present remains still unrestricted by that particular view, the Indicative Mood of the Present Tense is employed emphatically to represent a circumstance as having its place in all time.

John viii. 58. πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι.

John xii. 26. ὅπου εἰμι ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται.

Col. i. 17. καὶ αὐτός ἐστι πρὸ πάντων.

The Indicative of the Present as a lively expression of circumstances laid in past time, even in close connexion with other tenses, which is so common a feature of Greek narrative, is freely used in the New Testament.

Mark ii. 4. ἀπεστέγασαν τὴν στέγην—καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον.

John i. 5. τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

John i. 15. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ. Also vv. 29, 44, 46.

Heb. ii. 16. οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

The idea of accomplishment finds its expression in the Aorist. Accordingly, when action is expressed by means of this tense, it is to be viewed in thought solely as matter of accomplishment. The positive notion of time attached to it in the Indicative Mood is the same as in the case of the Imperfect.

The particular point of view presented by the Aorist is to be remarked both where its use is pointed and necessary, and where, though not actually of that kind, it is still precise.

Mat. xxiv. 34. οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται. Mark xiii. 30. Luke xxi. 32.

‘This generation shall not have gone by, until all these things shall have come to pass.’

Mark xiv. 32. ἕως προσεύξωμαι.

Mark xv. 20. ὅτε ἐνέπαιξαν αὐτῷ, κ. τ. λ.

Luke ix. 36. ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη ὁ Ἰησοῦς μόνος.

‘Just when the voice had issued,’ etc.

Luke xvii. 8. ἕως φάγω καὶ πίνω.

‘Till I shall have eaten and drunk.’

John xiii. 2. δείπνου γενομένου.

‘When supper was over.’ This rendering assigns to the tense the same force as in the expression, ἐπεὶ δ’ ὁ παῖς ἐγένετο (Xen. Cyrop. III. iii. 58), as also, τῶν ἔργων γενηθέντων (Heb. iv. 3): but, since the commencement or any stage of a prolonged action may be regarded as accomplishment when viewed in contrast with whatever is merely preliminary, the sense may be the same as in another expression, γενομένου σαββάτου (Mark vi. 2). All ambiguity disappears with the various reading γινομένου.

John xix. 23. ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, κ. τ. λ.

John xxi. 15. ὅτε οὖν ἠρίστησαν, κ. τ. λ.

Acts iv. 31. δεηθέντων αὐτῶν, ἐσαλεύθη ὁ τόπος.

1 Cor. xvi. 5. ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω.

‘But I will come to you, whenever I shall have traversed Macedonia.’

Mat. xxiii. 2. ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

‘On the chair of Moses did the scribes and the Pharisees seat themselves’ in place of its official occupants. They found the seat virtually empty, and occupied it.

Mat. xxiii. 22. ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικήσαντι αὐτόν.

‘Swears by it and by him that made it his abode’ by a solemn manifestation of his presence (1 Kings viii. 13). The other reading κατοικούντι is suspicious, as conveying a more obvious meaning. A similar usage is observable in another place, Jas. iv. 5, τὸ πνεῦμα ὃ κατώκησεν ἐν ἡμῖν, ‘The spirit that took up an abode in us.’ So, ἐβασίλευσε, Rev. xix. 6, ‘Has taken the kingdom.’

2 Cor. v. 15. εἰ εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον.

‘If one died in behalf of all, then did they all die’ in the vicarious act.

John vii. 26. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός;

‘Have the rulers really made up their minds,’ etc. Compare Eurip. Ion. 352.

2 Tim. ii. 19. ἔγνω ὁ Κύριος τοὺς ὄντας αὐτοῦ.

These words are an exact quotation from the Septuagint (Num. xvi. 5), and the use of the Aorist is at once explained by a view of the entire passage from which the citation is made.

1 John iv. 8. *ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν Θεόν· ὅτι ὁ Θεὸς ἀγάπη ἐστίν.*

'He that loves not, never got a knowledge of God' experimentally by having at any time known what love is; 'because God is love.'

The First Person of the Indicative Mood of the Aorist sometimes expresses action on the instant on the part of a speaker or writer.

Soph. Elect. 668. *ἔδεξάμην τὸ ῥηθέν.*

Eurip. Cycl. 101.

χαίρειν προσεῖπα πρῶτα τὸν γεραίτατον.

Philem. 19. *ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, Ἐγὼ ἀποτίσω.*

'I Paul here write it with my own hand, I will pay it off.'

1 Cor. v. 9. *ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ κ. τ. λ.* v. 11. *νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι κ. τ. λ.*

In the second instance, in this passage, *ἔγραψα* is an evident example of this particular usage. 'Now however I here write it down,' etc. If the first also be so regarded, the purport of the entire passage (vv. 9, 10, 11,) would be as follows. 'I here write it down for you in the epistle,' *μὴ συναναμίγνυσθαι πόρνοις*. This is followed by a correction in limitation of the sweeping terms of the injunction *μὴ σ. π.*, to the effect, that it is given without any reference whatever (*οὐ πάντως*) to fornicators, and so forth, *τοῦ κόσμου τούτου*: and this, again, by a rewording of the injunction with such clearness and precision as to prevent any misapprehension of the writer's meaning. 'Now however, I write it down for you, not to keep company, if any one,' etc.

Gal. vi. 11. *ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ.*

Here the term *ἔγραψα* may be employed with reference to the whole preceding part of the epistle: but it may also be taken as an instance of the present usage, and so refer only to the clause of which it forms a part, and which was to be an authentication of the entire epistle. 'See in letters of what size I here write for you with my own hand.'

Philem. 11. *ὃν ἀνέπεμψα.*

This is a possible instance, and may be rendered, 'Whom I herewith send back : ' but the words should rather be viewed as written under an impression of the time when the letter would have come to hand. See 2 Kings v. 6. Acts xxiii. 30.

Luke xvi. 4. *ἔγνω τὶ ποιήσω.*

The Indicative of the Aorist is also sometimes an expression of the accomplishment of a settled routine or law in its individual instances, and thus acquires a lively use in the narrative of incidents of that class.

Isocr. Dem. p. 2. *κάλλος γὰρ ἡ χρόνος ἀνάλωσεν ἡ νόσος ἐμάρανε.*

Jas. i. 11. *ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο.*

This is perhaps the only instance that can be fairly cited from the New Testament, besides the citation, 1 Pet. i. 24 ; but its animated expression of incidents in quick succession and effect is worthy of remark. 'For risen has the sun with the scorching heat and has parched the herbage,' etc.

The New Testament exhibits an occasional use of the Indicative of the Aorist, which may be regarded as having some resemblance to this last, but is still not the same with it. It is when a circumstance which is to issue as a matter of general certainty, is represented as an issue in fact, that is, by the Indicative of the Aorist.

John xv. 6. *ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα.*

'Unless one shall have abided in me, he has' by that default 'been thrown away.'

John xv. 8. ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολλὸν φέρητε.

To this usage may also be referred the expression ὠμοιώθη ἡ βασιλεία τῶν οὐρανῶν (Mat. xiii. 24; xviii. 23; xxii. 2); as if the mould had already received its shape, though the cast was yet to issue. The words ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς (Mat. xi. 19. Luke vii. 35), may also supply an instance; but they are capable of another interpretation.

Rev. x. 7. ἀλλ' ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδομοῦ ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ Θεοῦ.

This passage might be regarded as standing alone with regard to the use of the Indicative of the Aorist; but it admits of a ready explanation, since it differs but slightly from the preceding instances, being simply the representing of a positive futurity as an actual accomplishment. 'But in the days of the seventh angel, whenever he is to sound, then has the mystery of God been accomplished.' Here, as in other places of the Septuagint and New Testament, the particle καὶ serves as a formal opening of the apodosis of the sentence.

The essential difference between the Aorist and the Present or Imperfect, is best shewn when they are brought together in immediate contrast.

Demosth. Mid. p. 525. χρῆ δὲ ὅταν μὲν τίθησθε τοὺς νόμους, ὅποιοι τινὲς εἰσι, σκοπεῖν, ἐπειδὰν δὲ θῇσθε, φυλάττειν καὶ χρῆσθαι.

Xen. Anab. V. iv. 24. τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο.

Mat. iv. 11. ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

Mat. viii. 15. ἠγέρθη καὶ διηκόνει αὐτῷ.

Mat. xiii. 8. ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν.

Mat. xvii. 7. ἐγέρθητε καὶ μὴ φοβείσθε.

Mat. xxv. 5. ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.

Mark iv. 26, 27. ὥς ἐὰν ἄνθρωπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν.

Luke vii. 23. κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνουν.

Jas. ii. 22. ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη.

1 Cor. x. 4. καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα· ἔπιον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας.

Two tenses are here employed in describing the same circumstance. At the first mention, however, bare incident is all that is necessary to be expressed, and this is done by the Aorist; while the term ἀκολουθούσης, whatever explanation be given of it, implies continuance of some kind or other: and hence the transition to the Imperfect, as an expression of that idea.

The idea conveyed by the Perfect Tense, so called, is a compound one, combining with that of the Aorist, namely, accomplishment as regards the action, the further one of an ensuing effect; in other words, action with its issue.

The actual time within which the Indicative Mood of the tense represents such issue or effect as lying, is the present. The Pluperfect stands in the same relation to the Perfect, as the Imperfect to the Present.

The relative importance of the two constituents in the entire idea conveyed by these tenses is open to considerable variation; which will be best seen by a classification of instances.

Foremost are those in which the tense is mainly the expression of a definite state.

Xen. Hell. VII. p. 376. κατεμάνθανε—τοὺς ἀντιπάλους πεφυλαγμένους.

Πεφ., 'On their guard—in a guarded posture.'

Aristoph. Eccles. 517. τῆς ἀρχῆς ἦν ἄρτι κεχειροτόνημαι.
Demosth. Con. p. 1267. ἐσκυθρωπάκασι καὶ λακωνίζειν φασί.

Ἑσκ., 'They wear a sullen look.'

Aristoph. Lys. 7. τί συντετάραξαι;
Plato. Soph. p. 250. τοῦτο μὲν τοίνυν ἐνταῦθα κείσθω διηπορημένον.

Διηπ., 'Left to utter doubt.'

Xen. Anab. II. ii. 14. ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος, διότι ἐτέτρωτο.

Ἑτέ., 'He was disabled by a wound.'

Mat. viii. 6. ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ.
John xiii. 10. ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίφασθαι.

John xii. 27. νῦν ἡ ψυχὴ μου τετάρακται.

1 Cor. vii. 10. τοῖς δὲ γεγαμηκόσι παραγγέλλω.

Τοῖς γε., 'Those in wedlock.'

1 Cor. vii. 39. γυνὴ δέδεται νόμῳ κ. τ. λ.

1 Cor. xi. 5. τῇ ἐξυρμένῃ.

The comparison made in this place would fail if the hair were supposed to have grown again.

Col. iv. 3. δι' ὃ καὶ δέδεμαι.

1 Tim. iv. 2. κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν.

Heb. v. 14. τὰ αἰσθητήρια γεγυμνασμένα ἔχοντων. xii. 11.

Heb. ix. 13. *ῥαντίζουσα τοὺς κεκοινωμένους.*

2 Cor. x. 10. *ὁ λόγος ἐξουθενημένος.*

Gal. ii. 11. *ὅτι κατεγνωσμένος ἦν.*

The circumstance which the Perfect is employed in these two instances to express, is a predicament, represented as unquestionable and unalterable, and in the latter truly so, as being a case of dilemma. The Participles are thus almost Adjectives: as is also *δεδοξασμένη*, 1 Pet. i. 8.

Here especially are to be classed those Perfects where the idea of the causal action is almost merged, so that they have the effect of the Present: *οἶδα, πέποιθα, ἔστηκα, κέκραγα, κέκτημαι, κάθημαι, μέμνημαι, κ. τ. λ.*

Again, the Perfect is employed to signify the abiding of an impression or feeling which has been produced in the mind.

Xen. Mem. I. p. 422. *ἐπὶ μὲν τοίνυν ἐπῶν ποιήσει "Ομηρον ἔγωγε μάλιστα τεθαύμακα.*

Xen. Anab. III. i. 43. *ἐντεθύμηναι δ' ἔγωγε καὶ τοῦτο, ὅτι κ. τ. λ.*

John v. 45. *Μωυσῆς εἰς ὃν ὑμεῖς ἠλπίκατε.*

Acts xvi. 15. *εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι.*

Acts xvi. 34. *ἡγαλλιάσατο πανοικὶ πεπιστευκῶς τῷ Θεῷ.*

Phil. iii. 7. *ταῦτα ἡγῆμαι διὰ τὸν Χριστὸν ζημίαν· ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι πάντα ζημίαν εἶναι κ. τ. λ.*

The Perfect *ἡγῆμαι* is here a distinct instance of this use of the tense; with which a definite object *ταῦτα* is compatible: but, since the wide term *πάντα* admits at least of repeated occasion for the action, it is accompanied by an expression of process, *ἡγοῦμαι*. 'These I deem loss on account on Christ: nay, I am even deeming all things to be loss,' etc.

The Perfect *ἔγνων* is also an instance: which, notwithstanding, still differs from *οἶδα*, the latter having come to represent the act of knowing as a bare circumstance, while the former retains the full meaning of the tense, and represents the knowledge as having been gathered. 2 Cor. v. 16.

Another distinct use of the Perfect is when the issue consists in some trace or effect on the character

or position of either the agent or object of the action; as, dignity, merit or demerit, or the impress of some marked experience or befallment. In instances of this class the expression of the issue may be regarded as more or less secondary to that of the action: and in many the tense may be simply said to represent the action in the light of a standing achievement. Lastly, the tense is not unsuitable, whenever the action bears in any way a lasting significance.

Plato. *Apol.* p. 36. εἴ τις ὑμῶν—*νενίκηκεν Ὀλυμπιάσιν.*

Isaeus. *Apoll. Haer.* p. 68. ἐστράτευμαι τὰς στρατείας τῇ πόλει.

Demosth. *Mid.* p. 569. ὦν αὐτὸς *λελειτούργηκε λειτουργιών.*

Æschin. *Ctes.* p. 75. τοῖς δραπεταῖς ποσὶ καὶ λελοιπόσι τὴν τάξιν.

Id. p. 81. λέγων ὅτι—οὐδεμίαν πώποτε γραφὴν πέφευγε *παρανόμων.*

Aristoph. *Av.* 1349.

καὶ νῆ Δι' ἀνδρεῖόν γε πάννυ νομίζομεν

ὃς ἂν πεπλήγη τὸν πατέρα νεοττὸς ὢν.

Aristot. *Rhet.* II. xxii. 5. τίνας πολέμους *πεπολεμήκασιν.*

Posidipp. *Fragm.*

ὁ μὴ πεπλευκῶς οὐδὲν *έώρακεν κακόν.*

Demosth. *Cor.* p. 255. *ἔργῳ πεπειράσθε.*

Mat. v. 11. μακάριοι οἱ *δεδιωγμένοι ἔνεκεν δικαιοσύνης.*

Mark v. 15. τὸν *ἐσχηκότα τὸν λεγεῶνα.*

Mark xi. 2. πῶλον ἐφ' ὃν οὐδεὶς *ἀνθρώπων κεκάθικε.*

The Perfect is here rightly used to signify not merely the bare circumstance, but the characteristic qualification for the particular service, thence resulting.

John viii. 33. οὐδενὶ *δεδουλεύκαμεν πώποτε.*

Freedom from the brand of slavery is the characteristic here signified.

Acts xxii. 29. ὅτι ἦν αὐτὸν δεδεκώς.

Acts xxiii. 1. ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ.

Acts xxv. 11. εἰ—ἄξιον θανάτου πέπραχά τι.

1 Cor. ix. 15. ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων.

The various reading *ἐχρησάμην* expresses enough for the writer's purpose; but the meaning of the Perfect is fuller, as further intimating his feeling of the vantage he had gained by the circumstance described.

2 Cor. xi. 25. νυχθήμερον ἐν τῷ βυθῷ πεποίηκα.

2 Tim. iii. 10. σὺ δὲ παρηκολούθηκάς μου τῇ διδασκαλίᾳ κ. τ. λ.

The full idea here conveyed by the Perfect is that of the lesson of observation and experience.

2 Tim. iv. 7. τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα.

Heb. iv. 15. πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοίτητα.

Heb. vii. 6. δεδεκάτωκε τὸν Ἀβραὰμ καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε.

The entire idea here conveyed by the Perfect includes that of the dignity which thereafter rests with the agent in virtue of his act. The use of the tense to express characteristic circumstances as such is observable in many places of this epistle; as, for instance, vii. 13, 14; viii. 13; xi. 5, 17, 28.

1 Cor. i. 23. ἡμεῖς δὲ κηρύσσομεν Ἰησοῦν Χριστὸν ἑσταυρωμένον.

Gal. iii. 1. Ἰησοῦς Χριστὸς προεγράφη ἑσταυρωμένος.

2 Tim. ii. 8. μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγερμένον ἐκ νεκρῶν.

Heb. ii. 9. τὸν βραχύ τι παρ' ἀγγέλους ἡλαττωμένον Ἰησοῦν.

Heb. xii. 3. ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα—ἀντιλογίαν.

The common feature of these instances is the use of the tense to intimate a permanent significance and interest attaching to the circumstances described, with respect to their subject.

Though the Aorist is frequently a sufficient expression, and, as such, occurs, where the Perfect might be employed, yet they are also seen in marked distinction as regards their relative extent of meaning.

Æschyl. Choeph. 504.

οὕτω γὰρ οὐ τέθνηκας, οὐδέ περ θανών;

Aristoph. Av. 1514.

ἀπόλωλεν ὁ Ζεὺς. πηνίκ' ἄττ' ἀπώλετο;

Demosth. Mid. p. 530. σκοπεῖσθε—ἦντινα δούς δίκην ἀξίαν ἔσται δεδωκώς.

Aristot. Rhet. II. xxiii. 3. εἰ γὰρ δικαίως ἔπαθεν τι, δικαίως πέπονθεν.

Acts xxi. 28. "Ελληνας εἰσήγαγεν εἰς τὸ ἱερόν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τοῦτον.

Rom. vi. 7. ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

Col. i. 16. ἐν αὐτῷ ἐκτίσθη τὰ πάντα—τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται.

An expression of agency, ἐν αὐτῷ, fitly combines with that of the bare act, the Aorist ἐκτίσθη—as would also δι' αὐτοῦ—but one implying subsequent tenure, εἰς αὐτόν, with the Perfect ἔκτισται.

Col. iii. 3. ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ.

'For you died' with Christ (ii. 20), 'and your life is in hidden store with Christ in God.'

The Aorist is sometimes not merely a sufficient expression under circumstances which admit the Perfect, but has even an advantage over it, when the action is of a kind to claim, as it were, the entire expression for itself, to the exclusion of any other idea.

Gal. v. 4. *καταργήθητε ἀπὸ τοῦ Χριστοῦ οἷτινες ἐν νόμῳ δικαιουσθε, τῆς χάριτος ἐξεπέσατε.*

The action here signified is a stroke of instant and complete severance.

Luke xxiv. 34. *ἡγέρθη ὁ Κύριος ὄντως.* Mat. xxviii. 6. Mark xvi. 6.

Mat. xxviii. 18. *ἐδόθη μοι πάντα ἐξουσία κ. τ. λ.*

When expressed by the Future Tense, the condition under which action is viewed, is prospectiveness : which by the Indicative Mood is further laid in time present, so as to produce the expression of actual futurity.

The only point respecting the use of the Future in the New Testament that requires notice in this place, is a free employment of the tense in an imperative sense; a practice which would be fostered by Hebraic influence.

Mat. v. 21. *οὐ φονεύσεις.*

Mat. v. 48. *ἔσεσθε οὖν ὑμεῖς τέλειοι.*

Compare Lev. xi. 45 : with which there is an agreement in one form of the text, 1 Pet. i. 26.

Mark ix. 35. *εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος.*

1 Tim. vi. 8. *ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα τούτοις ἀρκεσθῆσόμεθα.*

1 Cor. v. 13. *ἐξαρείτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.*

The passage of the Old Testament to which allusion is probably here made (Deut. xiii. 5), exhibits in the Greek version a similar usage, though

a different term, ἀφανείς: but here, as elsewhere (Mat. xx. 26, 27. Luke xxi. 19. John i. 40. 1 Pet. i. 16), there is a conflict of reading between the Future Tense and the Imperative Mood.

Mat. xxvii. 24. ὑμεῖς ὀφείσθε.

Acts xviii. 15. ὀφείσθε αὐτοῖς.

2 John 3. ἔσται μεθ' ὑμῶν χάρις κ. τ. λ.

SECTION II.—ON THE INDICATIVE MOOD.

The proper function of the Indicative, which is singly the groundwork of its entire usage, has been already stated.

When the principal verb of a sentence is in the Indicative Mood, and at the same time in a tense with which is associated the idea of past time, it is, as such, simply an expression of absolute occurrence: but if the particle *ἄν* further enters in combination with it, the expression is changed to that of a circumstance dependent for occurrence in past time on a certain condition. It remains to be shewn in what way this construction becomes applicable to a twofold purpose.

If the circumstance which constitutes the condition, is in any way described as the subject of repeated occurrence, this construction in the principal clause is then the expression of a circumstance also recurrent in connexion with such repetition. This application of the construction, which is comparatively rare, is not found in the New Testament, and is only mentioned

here for the sake of completeness of statement. Aristoph. Nub. 844. Xen. Anab. I. v. 2. Thucyd. vii. 71. Soph. Phil. 289.

When, however, the condition is a mere hypothetical case laid in past time, the construction expresses, as the predicate of the sentence, the dependence of a specified issue on a realisation of the supposed case; intimating thereby what would have resulted, had the latter only been realised.

This use of the construction is too common and simple to need exemplification at length.

Mat. xi. 21. *εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γεγόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.*

Luke xvii. 6. *εἰ εἴχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν κ. τ. λ.*

'Had you had an amount of faith as a grain of mustard, you would,' instead of asking for an addition, 'have been saying,' etc.

1 Cor. xi. 31. *εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα.*

'But had we thoroughly judged ourselves, we should not have been visited with judgment,' whereas the visitation is actual and apparent (v. 30). The writer here blends himself with those whom he is addressing, in a category to which he does not rightfully belong.

It should be further noticed, that the hypothetical condition, instead of being formally expressed, is frequently left to be supplied in thought.

Xen. Cyr. VII. i. 38. *ἐνθα δὴ ἔγνω ἂν τις, ὅσον ἄξιον κ. τ. λ.*
 Heb. x. 2. *ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι;*

'Since,' had that been the case, 'would they not,' etc.

The omission of the particle from this construction is a license not unlikely to arise in the course of time, at least in those cases where the intended meaning would still be unmistakable, and is of frequent occurrence in the later Greek. Of this the New Testament furnishes instances.

John xv. 22. εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον.

John xix. 11. οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν.

Rom. vii. 7. τὴν ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν κ. τ. λ.

In accordance with later Greek usage, the expression of a direct wish is sometimes framed by a construction of the Indicative Mood with ὅφελον.

Epictet. Diatr. II. xxi. 1. ὅφελον ὥς φρένας ἔχω, οὕτω καὶ τύχην εἶχον.

Ex. xvi. 3. ὅφελον ἀπεθάνομεν.

1 Cor. iv. 8. καὶ ὅφελόν γε ἐβασιλεύσατε.

2 Cor. xi. 1. ὅφελον ἀνείχεσθέ μου.

Gal. v. 12. ὅφελον καὶ ἀποκόψονται.

Rev. iii. 15. ὅφελον ψυχρὸς ᾗς.

It appears then that a wish so expressed is not of necessity altogether retrospective, though the tense employed may convey the idea of past time. The use of the Future Tense, though in itself natural enough when ὅφελον had become a mere particle, is in practice peculiar.

SECTION III.—ON THE IMPERATIVE MOOD.

The use of the Imperative Mood in the New Testament offers only one point for special remark.

It has been seen that the use of the Indicative Mood of the Future Tense sometimes exhibits the appearance of an encroachment on the province of the Imperative: so, on the other hand, the latter seems to be occasionally employed to frame a prediction with something of a weighty and authoritative tone.

Mat. x. 13. *ἐὰν μὲν ᾗ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾗ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.*

Luke x. 6. *ἐὰν ᾗ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει.*

These parallel passages are here brought together in illustration of the statement just made.

Mat. xxiii. 32. *καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.*

It need hardly be remarked that there is here no actual bidding: but this is often the case when the Mood is employed, for it is frequently the vehicle of a defiance, and sometimes used ironically to convey a rebuke (Mat. xxvi. 45); neither of which meanings can be imagined here; so that it remains to regard it as a stern forewarning of the coming career of those who were addressed by it. Such is the purport of Chrysostom's comment: *οὐκ ἐπιτάττων, ἀλλὰ προαναφώνων τὸ ἐσόμενον, τουτέστι, τὴν ἑαυτοῦ σφαγὴν.*

Rom. v. 1. *δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχωμεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.*

The difficulty which attends the Imperative *ἔχωμεν* when viewed as strictly such, is removed by regarding it as employed, in the way already

instanced, to convey the idea of a certain sequence or futurity; so that what is imperative in form, is in effect strongly declaratory. The same thing is again observable in the expression *φορέσωμεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου* (1 Cor. xv. 49), if that be the true reading. In both places Chrysostom is enabled to maintain the strictly imperative meaning by attaching to both expressions a moral signification; his comments being, on the former, *μηκέτι ἁμαρτάνωμεν, μηδὲ πρὸς τὰ πρότερα ἐπανερχώμεθα, τοῦτο γὰρ ἐστὶ πόλεμον ἔχειν πρὸς τὸν Θεόν*, and on the second, *ἄριστα πράξωμεν*.

Eph. iv. 26. *ὀργίζεσθε καὶ μὴ ἁμαρτάνετε*. Ps. iv. 4.

Here again the former of the two Imperatives conveys no command, but is a mode of grave reminder, for those addressed by it, of an emotion whose risings are ever inevitable; and thus command can only be laid in the shape of a restrictive law, *μὴ ἁμαρτάνετε*, in bar of its excess.

There is sometimes an ellipsis of the Imperative of the verb of existence, the circumstance being clearly indicated by the strain of the context.

Col. iv. 6. *ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι*.

Heb. xiii. 4. *τίμιος ὁ γάμος ἐν πᾶσι καὶ ἡ κοίτη ἀμίαντος—ἀφιλάργυρος ὁ τρόπος*.

1 Pet. iii. 8. *πάντες ὁμόφρονες, κ. τ. λ.* v. 18. *ἔτοιμοι ἀεὶ κ. τ. λ.*

SECTION IV.—ON THE SUBJUNCTIVE MOOD.

The Subjunctive Mood is characterised as having its place in the expression of processes of thought, as, deliberation, design, hypothesis, conception of circumstance.

The occurrence of this Mood in the principal verb of a sentence is first to be considered, as distinct from its employment in clauses of a particular class.

By the Subjunctive Mood in the principal verb a circumstance is presented as the subject of deliberative thought. Of this process there are two modes.

First, the Mood is the expression of the suspense of deliberation, on the part of an agent, respecting his adoption of a certain line of action. In this case the verb is necessarily in the first Person, either formally or virtually. It is to this rule, also, that the Imperative use, as it is called, of the first Person of this Mood really belongs.

Eurip. Med. 499. *νῦν ποῖ τράπωμαι ;*

Plato. Phaed. p. 70. *τί δὴ ποιῶμεν ;*

Xen. Mem. I. p. 415. *πότερόν τις αὐτὸν φῆ τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε κ. τ. λ.*

Here *τις* is equivalent to the first Person.

Mat. vi. 31. *λέγοντες· τί φάγωμεν ;*

Mark iv. 30. *τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ ;*

Mark vi. 37. *ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν ;*

John xii. 27. *καὶ τί εἶπω ;*

1 Cor. iv. 21. *τί θέλετε ; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς ;*

‘Am I to come to you rod in hand?’

An instance of this usage has been lost, and a lively sentence rendered awkward, by the intrusion of *ἐάν* before *εἴπωμεν* in the following passage.

Mark xi. 32. ἀλλ' εἰπώμεν, ἐξ ἀνθρώπων;—ἐφοβούντο τὸν λαόν.

In the parallel places (Mat. xxi. 26. Luke xx. 6) the particle is required by the form of the sentence, and from them no doubt it has found its way into the common text of the present passage. 'But are we to say,' etc.

The usage is retained when the question is thrown into the indirect form, the first Person being then virtually involved in the formal second or third.

Plato. Phæd. p. 115. ἐρωτᾷ δὴ πῶς με θάπτῃ.

Mat. vi. 25. μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε, καὶ τί πίητε. Luke xii. 22.

'Do not concern yourselves for your life, what you are to eat and what to drink.'

Luke xii. 11. μὴ μεριμνᾶτε, πῶς ἢ τί ἀπολογήσῃσθε, ἢ τί εἴπητε.

Mark xv. 24. βάλλοντες κλῆρον ἐπ' αὐτά, τίς τί ἄρῃ.

Secondly, the Mood is the expression of deliberation under a feeling of concern or apprehension respecting the means or nature of a prospective result. This use does not involve any restriction on the Person of the verb.

Æschyl. Choeph. 925.

τὰς τοῦ πατρὸς δὲ πῶς φύγω, παρὲς τάδε;

Mat. xxiii. 33. πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης.

The words, πῶς φύγητε, may be paraphrased: Where is hope to look for the means of your escape?

Mat. xxvi. 54. πῶς οὖν πληρωθῶσιν αἱ γραφαί;

'How then are the Scriptures to find fulfilment?'

Luke xxiii. 31. εἰ ἐν τῷ ἡμέρῃ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;

Τί γένηται, 'What is to issue' by ordinary consequence? Compare the expression, τί νῦν μοι μήκιστα γένηται; Od. E. 465.

The following forms from the New Testament are best referred to the use of the Mood as an expression of deliberation in one or the other of its modes.

Mark ix. 6. οὐ γὰρ ἤδει τί λαλήσῃ.

Mark xiv. 40. οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.

Luke xii. 5. ὑποδείξω δὲ ὑμῖν τίνα φοβηθήτε.

Luke xxii. 2. ἐζήτουν οἱ ἀρχιερεῖς—τὸ πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν.

Luke xxii. 4. συνελάλησε τοῖς ἀρχιερεῦσι—τὸ πῶς αὐτὸν παραδῶ αὐτοῖς.

Luke v. 19. μὴ εὐρόντες διὰ ποίας εἰσενέγκωσιν αὐτόν.

Luke xix. 43. οὐχ εὔρισκον τὸ τί ποιήσωσιν.

Acts iv. 21. μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτούς.

That, in forms of forbidding, the Aorist should be in the Subjunctive Mood, while the Imperative is maintained with the Present, is a recognised, though not absolutely invariable, rule with Greek writers.

Lysias Eratosth. p. 127. μηδ' ἀποῦσι μὲν τοῖς τριάκοντα ἐπιβουλεύετε, παρόντας δ' ἀφῆτε.

The same is the general practice of the New Testament writers, the deviations being few.

Mat. vi. 3. μὴ γνώτω ἡ ἀριστερά σου κ. τ. λ.

Mat. xxiv. 18. μὴ ἐπιστρέψάτω ὀπίσω.

Mark xiii. 15, 16. μὴ καταβάτω—μηδὲ εἰσελθέτω—μὴ ἐπιστρέψάτω.

SECTION V.—ON THE OPTATIVE MOOD.

The use of the Optative Mood, which in its entirety is so varied and refined, is reduced to narrow limits in the writings of the New Testament; which in this respect, however, cannot be regarded as singular, but as sharing this feature with the common speech and the style of inartificial writers of that age of the language.*

The Optative with the particle *ἄν* in combination is the expression of a prospective circumstance, viewed in connexion with some hypothetical condition.

The varied effect of this construction according to the cast of the hypothetical case in different classes of instances, especially when this, instead of being formally expressed, is left to be supplied in thought, is one of the liveliest features of the language: but illustration is scarcely needed in this place, because the instances of the construction which the New Testament supplies, are nearly confined to clauses of a certain form.

Acts viii. 31. *πὼς γὰρ ἂν δυναίμην, ἐὰν μή τις ὁδηγήσῃ με;*

‘For how should I be able,’ endeavour as I might, ‘unless,’ etc.

* It would be otherwise with an elaborate composition; while in Josephus the use of the Mood is affected and over-acted.

Acts xxvi. 29. *εὐχαίμην ἂν τῷ Θεῷ.*

Luke i. 62. *τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν.*

Luke vi. 11. *διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.*

Luke ix. 46. *τὸ τίς ἂν εἶη μείζων αὐτῶν.*

‘Which would be the greatest of them’ in case of their becoming ministers of King Messiah.

Acts v. 24. *διηπόρουν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο.*

Acts x. 17. *τί ἂν εἶη τὸ ὄραμα.*

Acts xvii. 18. *τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν ;*

If the common reading at John xiii. 24 be discarded, the instances of this construction are furnished by a single writer, those which are attended with some uncertainty, occurring at Acts ii. 12 ; xvii. 20 ; xxi. 33.

When a matter of speech or thought is expressed as to the matter alone, that is, is not cast in a direct personal form, the introduction of the Optative then sets on it the stamp of individual speech or thought. Aristoph. Vesp. 283. Plato. Phaed. p. 117. Id. Menex. p. 240. Id. Phaedr. p. 228. Xen. Anab. VI. i. 2 ; VII. i. 33.

This use of the mood might receive an extensive and varied illustration ; but its occurrence in the New Testament is limited to a few clauses of a certain cast.

Luke i. 29. *διελογίζετο, ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος.*

Luke iii. 15. *διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἶη ὁ Χριστός.*

Luke viii. 9. *τίς εἶη ἡ παραβολὴ αὕτη.*

Luke xv. 26. *ἐπνυθάνετο, τί εἶη ταῦτα.* xviii. 36.

Luke xxii. 23. τὸ, τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλον πράσσειν.

Acts xvii. 11. ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως.

Acts xxv. 20. ἔλεγον εἰ βούλοιο πορεύεσθαι κ. τ. λ.

To these should perhaps be added Acts xxi. 33.

The verb in a subordinate clause is put in the Optative mood, when the action expressed in the principal clause is to appear as a routine of like occurrences severally dependent on those of the circumstance expressed by the verb in the Optative.

Plato. Phæd. p. 59. περιεμένομεν οὖν ἐκάστοτε ἕως ἀνοιχθείη τὸ δεσμωτήριον.

Thucyd. I. 99. τοῖς μὲν Ἀθηναίοις ἠϋξετο τὸ ναυτικὸν ἀπὸ τῆς δαπάνης ἣν ἐκείνοι ξυμφέρουσιν.

Id. II. 67. οἱ Λακεδαιμόνιοι, ὅσους λάβοιεν ἐν τῇ θαλάσῃ, ὥς πολεμίους διέφθειρον.

Plato. Apol. p. 21. οἷος ἦν Χαιρεφῶν, ὥς σφοδρὸς ἐφ' ὅτι ὀρμήσειε.

Id. p. 36. μὴ πρότερον μῆτε τῶν ἑαυτοῦ μηδενὸς ἐπιμελεῖσθαι πρὶν ἑαυτοῦ ἐπιμεληθείη κ. τ. λ.

Acts xxv. 16. οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦντας.

Πρὶν—ἔχοι, 'Before the accused has' in each several case 'had,' etc.

In the place of this use of the Optative, the New Testament exhibits, in common with the later Greek, a construction which, as tried by earlier and purer usage, is a solecism.

Mark vi. 56. ὅπου ἂν εἰσπορεύετο εἰς κώμας—ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας—καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, ἐσώζοντο.

Acts ii. 45. διεμέριζον αὐτὰ πᾶσι, καθότι ἂν τις χρεῖαν εἶχε.

Acts iv. 35. διεδίδото δὲ ἐκάστῳ, καθότι ἂν τις χρεῖαν εἶχεν.

1 Cor. xii. 2. ὥς ἂν ἦγεσθε, ἀπαγόμενοι.

'Led away to the dumb idols, as' in each several case 'you happened to be led.'

It is necessary to remark, that the Optative is sometimes employed on this principle in clauses which are hypothetical in form, but in form only, and which are therefore to be carefully distinguished from such as are really expressions of hypothesis. Thucyd. VII. 18. Xen. Cyrop. I. iii. 3.

SECTION VI.—ON THE INFINITIVE MOOD.

By the Infinitive Mood the circumstance signified by the verb is presented in simple abstraction from all the ideas which are variously associated with the other Moods: and, on account of this abstraction, the grammatical positions which an expression formed by a verb in the Infinitive, either alone or in combination with other terms, occupies in the structure of sentences, must be in general similar to those of a substantive.

By means of the prefixed Article the function of the Infinitive as a substantive, whether it stands singly

or as the constituent of an expression, is at once exhibited and determined. But even without this precise mark, its position may be reasonably identified in principle with that of a substantive, whether the position be that of the subject of the verb (1), or one of objective government (2), or of some less direct dependence of relation, of which the Accusative case is more especially the expression (3).

It is to this use of the Accusative, or to the Genitive of the object, that the dependence of the Infinitive may be referred, when it is the expression of an issue actual or designed (4).

(1.) Mat. xii. 10. ἔξεστι τοῖς σάββασι θεραπεύειν.

Mat. xiii. 11. ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν.

Mat. xvii. 4. καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι.

John xviii. 14. συμφέρεи ἓνα ἄνθρωπον ἀπολέσθαι.

Mark ii. 23. ἐγένετο παραπορεύεσθαι αὐτόν.

(2.) Mat. xiii. 17. ἐπεθύμησαν ἰδεῖν ἃ βλέπετε.

John iv. 7. δός μοι πιεῖν.

Acts xxi. 21. λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα.

Phil. iii. 13. ἐγὼ ἐμavτὸν οὐ λογίζομαι κατελιγμέναι.

1 Tim. ii. 8. βούλομαι προσεύχεσθαι τοὺς ἄνδρας.

(3.) Acts xxvi. 26. λανθάνειν αὐτόν τι τούτων οὐ πείθομαι.
v. 28. ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.

1 Cor. vii. 30. ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι.

Eph. iv. 21. ἐν αὐτῷ ἐδιδάχθητε — ἀποθέσθαι ὑμᾶς — τὸν παλαιὸν ἄνθρωπον κ. τ. λ.

(4.) Mat. xi. 7. τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι;

Luke i. 17. αὐτὸς προελεύσεται — ἐπιστρέψαι καρδίας πατέρων κ. τ. λ.

John iv. 15. μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν.

Acts v. 31. *τούτον ὁ Θεὸς—ἤψωσε—δοῦναι μετάνοιαν.*

Eph. i. 4. *ἐξελέξατο ἡμᾶς—εἶναι ἡμᾶς ἁγίους.*

2 Thes. i. 10. *ὅταν ἔλθῃ ἐνδοξασθῆναι.*

Heb. v. 5. *οὐχ ἑαυτὸν ἐδόξασε γεννηθῆναι ἀρχιερέα.*

Rev. xvi. 9. *οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.*

The use of the Infinitive in the place of the Imperative occurs, according to strict usage, where a tone of importance, authority, or solemnity is assumed, as is particularly seen in the case of aphorisms or the language of legislation; for which the abruptness of the form of expression and the absence of the idea of person render it suitable.

Luke ix. 3. *μήτε ἀνὰ δύο χιτῶνας ἔχειν.*

Rom. xii. 15. *χαίρειν μετὰ χαιρόντων καὶ κλαίειν μετὰ κλαιόντων,*

Phil. iii. 16. *πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοίχειν.*

This last instance affords a good illustration of the usage: in the others the Imperative had preceded.

SECTION VII.

ON THE STRUCTURE OF HYPOTHETICAL CLAUSES.

The Greek language exhibits four distinct forms of hypothetical clauses: and this circumstance is of itself sufficient to challenge attention to their respective uses.

A clause constructed with the bare particle *εἰ* and the Subjunctive Mood is the expression of a hypothe-

tical case, which is presented as simply conceived, and thus essentially and absolutely hypothetical. Soph. *Œdip. Tyr.* 874. *Æschyl. Eum.* 233. *Suppl.* 90. This is seen in its employment in propositions of a general nature, where the indefinite term *τις* is made the subject of the verb. Soph. *Antig.* 710. *Tyrt. Frag.* 3. 31. *Solon. Frag.* 6. 27; 12. 32. *Pind. Pyth.* 4. 473, 448. *Nem.* 7. 16; 9. 109. *Isth.* 4. 69; 5. 17.*

Deut. viii. 5. ὥς εἴ τις ἄνθρωπος παιδεύσῃ τὸν υἱὸν αὐτοῦ.

Luke ix. 13. εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα.

The language of this passage derives all its point and spirit from the view under which the hypothetical case is put forward, namely, as purely imaginary, and only framed for a purpose.

1 Cor. xiv. 5. ἐκτὸς εἰ μὴ διερμηνεύῃ.

The strengthened form *ἐκτὸς εἰ μὴ* indicates a case barely contemplated, and with this the grammatical construction of the clause agrees.

1 Thess. v. 10. ἵνα, εἴτε γρηγορώμεν εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν.

The expression of hypothesis of the most abstract kind is here fitly and delicately used to indicate an alternative which is to be viewed as purely immaterial to the issue in question, *ἵνα ᾧ. σ. α. ζ.* 'That, waking or sleeping—it matters not—we may be alive together with him.'

* This construction is sometimes adopted when the case is one of imminent reality, but with a certain force and beauty arising from this very incongruity. Thus the following is a fine stroke of nature: *δυστάλανά τ' ἄρ' ἐγώ, εἰ σοῦ στέρηθῶ* (*Soph. Œdip. Col.* 1442), illustrating the rule, '*Tarde quæ credita lædunt, credimus.*' The next is a delicate stroke of humour: *ἐνορκον λαβεῖν τὸν Ἀθηναίων δῆμον, σύμμαχον ὀνομασθέντα, βοθησείν, εἰ τις ἐπ' αὐτὸν ἔη. ὃ πρόδηλον ἦν ἐσόμενον.* *Æschin. Ctes.* p. 66.

When, however, the particle *ἄν* is combined with *εἰ*, in the shape of *ἐάν*, *ἥν*, *ἄν*, the case is no longer presented as a thing simply conceived, but there is substituted an expression of indeterminateness as to the extent to which the hypothetical element enters into it. The construction is thus suited to every case that can be framed in view of circumstances.

The form is accordingly, in consequence of its wide applicability, as common as the other is rare, and, as such, needs no special exemplification; but, since the usage of the New Testament is nearly confined to this construction and that which next comes under notice, they will be best exhibited in conjunction.

The Indicative Mood is constructed with the bare particle *εἰ*, when actual time is to be expressed in connexion with the action involved in the hypothetical case, and whatever ideas beside may be introduced by association with it.

Gal. i. 8, 9. καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίσσῃται, κ. τ. λ. εἴ τις ὑμᾶς εὐαγγελίζεται, κ. τ. λ.

'Even were we or an angel from heaven to preach, etc. If any one is addressing you with a gospel,' etc. The latter clause points to the existing circumstances which gave rise to the epistle; and the same contrasted form under a like impression of a present reality is also seen in the following passages.

John xiii. 17. εἰ ταῦτα οἴδατε, μακάριοί ἐστε, ἐὰν ποιῇτε αὐτά.

Mat. xxvi. 42. εἰ οὐ δύναται τοῦτο παρελθεῖν, ἐὰν μὴ αὐτὸ πῶ, κ. τ. λ.

Luke xvi. 31. *εἰ Μωυσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδέ, ἂν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.*

‘If they are not listening’ now as matters stand ‘to Moses and the prophets, they will not be persuaded, even were one to rise from the dead.’

This is the place to notice the form which a sentence ordinarily takes, when two hypothetical cases stand contrasted as the members of a necessary alternative.

Xen. Anab. III. ii. 3. *ὅπως, ἣν μὲν δυνώμεθα, καλῶς νικῶντες σωζώμεθα· εἰ δὲ μή, κ. τ. λ.*

Thucyd. III. 3. *καὶ ἣν μὲν ξυμβῇ ἡ πείρα,—εἰ δὲ μή, κ. τ. λ.*
Aristoph. Plut. 468. Plato. Symp. p. 185. Demosth. Zen. p. 889.

Luke x. 6. *ἐὰν ᾗ ἐκεῖ νίδς εἰρήνης, ἐπαναπαύσεται ἐπ’ αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ’ ὑμᾶς ἀνακάμψει.*

Luke xiii. 9. *κὰν μὲν ποιήσῃ καρπὸν,—εἰ δὲ μήγε, κ. τ. λ.*

Acts v. 38, 39. *ἐὰν ᾗ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἡ τὸ ἔργον τοῦτο, καταλυθήσεται· εἰ δὲ ἐκ Θεοῦ ἐστίν, κ. τ. λ.*

This last, however, which differs from the others somewhat in form, may be really of a different sort, ranging with the previously cited group of instances, and so give intimation, which of the two cases was rather viewed by the speaker as real.

The remaining construction is made with *εἰ* and the Optative Mood, and by it the hypothetical case is represented, whatever may be its actual nature, as a speculative contingency. It is thus distinguished from the other three constructions, which point to the nature of the case.

Its occurrence, however, is very scanty in the

New Testament, just as it faintly lingered in the common speech.

Acts xxiv. 19. *εἴ τι ἔχοιεν πρὸς ἐμέ.*

Acts xxvii. 12. *εἴπως δύναιτο.*

1 Cor. xiv. 10. *εἰ τύχοι.* xv. 37.

1 Pet. iii. 14. *εἰ καὶ πάσχοιτε διὰ δικαιοσύνην.* v. 17. *εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ, πάσχειν.*

These last two instances illustrate the preference given to the construction when the hypothetical circumstance is of an unwelcome sort: as in the expression, *εἰ δέ τι πάθοι.* Xen. Anab. V. iii. 6.

It appears then, that, in the formal expression of hypothesis, the usage of the New Testament, though greatly narrowed on one point, is still precise on the others. The anomalies too are few and not very marked.

1 John v. 15. *ἐὰν οἶδαμεν.*

1 Cor. vii. 5. *εἰ μὴτι ἂν ἐκ συμφώνου πρὸς καιρόν.*

This latter is no more than an instance of an occasional redundancy of the particle *ἂν*, occurring in the later Greek, and probably of colloquial origin.

A hypothetical clause, standing elliptically alone, serves as a keen expression of a wish, the Optative being the proper Mood of the verb if realisation is viewed as still possible, but, if as bygone, the Indicative in a tense of past time.

Luke xix. 42. *εἰ ἔγνωσ καὶ σὺ καίγε ἐν τῇ ἡμέρᾳ σου ταύτῃ*
κ. τ. λ.—*νῦν δὲ κ. τ. λ.*

‘Would that thou hadst known, even thou,’ etc.

The particle *εἰ* has here been considered only in its strict hypothetical use. It may not, however, be quite out of place to notice the occurrence in the New Testament of one particular use of the particle, namely, in making a statement of a proposition as being under argument or controversy.

Plato. Phæd. p. 77. *εἰ μέντοι καὶ ἐπειδὰν ἀποθάνωμεν, ἔτι ἔσται, οὐδ' αὐτῷ μοι δοκεῖ ἀποδεδείχθαι.*

Pseudo-Justin Quæst. ad Græcos p. 535. *πόθεν δῆλον, εἰ ὅλως ἐστὶ Θεός;*

Acts xxvi. 8. *ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει; v. 22. μαρτυρούμενος—εἰ παθητὸς ὁ Χριστός, εἰ πρῶτος κ. τ. λ.*

Heb. vii. 15. *κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος.*

SECTION VIII.—ON THE STRUCTURE OF RELATIVE CLAUSES.

The use of the Indicative Mood in clauses commencing with Relative Words requires in general no particular notice, its principle being the same as elsewhere.

A Relative clause constructed with the Subjunctive Mood but without the particle *ἄν*, is, like a hypothetical clause of corresponding form, the expression of a circumstance presented as simply conceived. Eurip. Elect. 976.

The principle of this construction is clearly seen in its employment in general propositions. Aristoph. Ran. 1161. Soph. Œdip. Col. 395. Æschyl. Eum. 334. Eurip. Ion 854.

1 Pet. iii. 16. *ἵνα, ἐν ᾧ καταλαλώσιν ὑμῶν ὡς κακοποιῶν, κατασχυνθῶσιν κ. τ. λ.*

This would be the single instance of the construction in the New Testament, if the reading were unquestioned; but, besides the well supported variation *καταλαλοῦσιν*, there is the shorter and far better reading *καταλείσθαι* instead of *κ. ὑ. ὡς κ.*

When, however, the particle *ἄν* is subjoined to the Relative word, the circumstance described in the clause is no longer presented as a thing simply conceived; but the form is an expression of indeterminateness as regards the accident of time, place, or whatever idea is conveyed by the Relative word.

In the Septuagint and New Testament *ἐάν* is continually found in this situation. This is one of those flaws which length of time can hardly fail to imprint on a language.

Acts vii. 3. *δεῦρο εἰς γῆν ἣν ἄν σοι δείξω.* Ge. xii. 1; xxvi. 2.

‘Hitherward to whichever land I may point out to thee.’

Acts vii. 7. *τὸ ἔθνος ᾧ ἐὰν δουλεύσωσι, κρινῶ ἐγώ.* Ge. xv. 14.

In this instance, as in the last, the language, which is in fact that of the Septuagint, is studiously indeterminate.

1 Thess. ii. 7. *ὡς ἂν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα.*

The indeterminate expression here employed presents a more effective comparison by means of the varied detail which it suggests, than if it had been *ὡς τροφὸς θάλπει τ. ἐ. τ.* 'In whatever way a nurse may cherish her own children,' that is, in every shape of tender dealing.

Heb. i. 6. *ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει κ. τ. λ.*

'And whenever, in turn, he may bring in the first begotten,' as his minister of retribution, 'into the world, he says, And let all God's angels do him homage.' A reference to the entire passage from which citation is here made, will at once explain this indeterminate form of expression. Therein is announced a prospective rule of action, to be exercised whenever circumstances might demand, according to which Jehovah, after employing heathen people as executioners of his wrath on Israel (Deut. xxxii. 19-25), in turn would inflict retributive chastisement on the former (vv. 35-42). This the writer of the epistle represents as done by the introduction of an agent or vicegerent (*ὁ πρωτότοκος*); such representation being a necessary consequence of the form under which the conclusion of the ode (v. 43) appears in the Septuagint, where the pronoun *αὐτῷ* cannot refer to *Θεός*.

2 Cor. iii. 16. *ἥνικα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα.*

'But whenever it'—the Jewish heart—'may have turned to the Lord, the veil is withdrawn.'

1 John iii. 2. *νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν, ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστι.*

The clause *ὅτι ἐ. φ.* may be viewed as an instance of this construction. 'Now are we children of God, but it has not yet been manifested what we shall be. We know—whatever may be manifested—that we shall be like him, because we shall see him as he is.'

1 John iii. 19. *ἐμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν, ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά, ὅτι μέλζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν κ. τ. λ.*

The same view may also be taken in this place. 'Before him shall we

assure our hearts, on whatever matter our heart may be condemning us, because greater is God,' etc.

The rule already stated for the construction of the Subjunctive Mood with Relative words extends also to the particles *ἕως*, *ἄχρι*, *μέχρι*, and *πρίν* : but a disregard of the particle *ἄν* when in strictness its presence is necessary, which in time crept into other constructions, is here clearly discernible. Mark vi. 45. Eph. iv. 13. 2 Thess. ii. 7.

Its absence, however, whenever any of these words has a Genitive in government, must be regarded as a legitimate usage, though without any special significance.

Mark xiii. 30. οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ ταῦτα πάντα γένηται.

In the parallel places, Mat. xxiv. 34. Luke xxi. 32, the form is *ἕως ἂν* —γένηται.

Luke i. 20. ἔσθι σιωπῶν—ἄχρις ἧς ἡμέρας γένηται ταῦτα.

Luke xii. 50. πῶς συνέχομαι ἕως οὗ τελεσθῇ.

Rom. xi. 25. ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ.

With *πρίν* the verb may always be in the Infinitive, which may thus be regarded as its allied mood ; the Indicative being also used to express actual time, as is the case also with the other words of the group (Mat. ii. 9. John ix. 4. Acts vii. 18). As regards *πρίν*, any other form than these is properly preceded by a negative, expressed or implied. Luke ii. 26.

The expression of a circumstance as a formal issue or result is made by a clause commencing with the Relative word *ὥστε*, and occasionally *ὥς*, with which the Infinitive mood is always a legitimate construction; the Indicative appearing as the expression of actual time.

This rule is in no way affected by the illative use of the particle, which does not require any particular construction. 1 Cor. iv. 5; xi. 27; xiv. 22.

This form readily passes into a kindred use, namely, the expression of a prospective condition on which an agreement is based. Demosth. Mid. p. 515.

Acts xx. 24. οὐδὲ ἔχω τὴν ψυχὴν τιμίαν ἐμαντῶ, ὥς τελειῶσαι τὸν δρόμον μου.

‘Nor do I count my life dear to myself, so I might run out my race.’

The point which requires notice in this place, with respect to the New Testament, is the eventual association with this form of the idea of design.

1 Mac. iv. 28. συνελόχησεν ὁ Λυσίας ἀνδρῶν ἐπιλέκτων ἐξήκοντα χιλιάδας καὶ πεντακισχιλίαν ἵππον, ὥστε ἐκπολεμῆσαι αὐτούς.

Luke iv. 29. ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ θρόνου—ὥστε κατακρημνίσαι αὐτόν.

Luke ix. 52. πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν ὥστε ἐτοιμάσαι αὐτῶ.

This peculiarity is important principally from its connexion with a wider question respecting the expression of design in the New Testament.

It is unnecessary to specify the constructions with this and other words of the Relative class, which are of less frequent occurrence and not found in the New Testament.

SECTION IX.—ON THE GRAMMATICAL EXPRESSION
OF DESIGN.

The Subjunctive must be regarded as the Mood more especially allied with the expression of the idea of design, that is, action with intent.

For this purpose the Mood is constructed with the particles *ὥς* and *ὅπως*; and by this form the process of design is represented as contrivance or devising of ways and means to compass an end: while with the use of *ἵνα* it appears as the employment of a cause towards an effect or issue.

Aristot. Rhet. I. i. 12. *τὰναντία δεῖ δύνασθαι πείθειν—οὐχ ὅπως ἀμφοτέρω πράττωμεν—ἀλλ' ἵνα μήτε λανθάνῃ πῶς ἔχει, καὶ ὅπως, ἄλλου χρωμένου μὴ δικαίως τοῖς λόγοις αὐτοῖς, λύειν ἔχωμεν.*

Luke xvi. 27. *ἐρωτῶ σε οὖν κ. τ. λ. ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν κ. τ. λ.*

It is unnecessary to cite instances in formal illustration of a construction so common as the present.

When the idea of contrivance is to be solely or mainly conveyed, the construction is with *ὅπως* followed by the Indicative of the Future; and, as might

be expected, the clause is found in dependence only on words of a certain range of meaning.

Demosth. Lept. p. 458. διδαχθήναι ὅπως τοῦτο μὴ πεισόμεθα.

Id. Cor. p. 281. ὅπως τοῦτο μὴ γενήσεται, παρατηρῶν διετελοῦν.

Plato. Apol. p. 29. χρημάτων—ἐπιμελούμενος, ὅπως σοι ἔσται ὡς πλείστα.

Id. Menex. p. 247. προθυμίαν πειρᾶσθε ἔχειν, ὅπως μάλιστα μὲν ὑπερβαλεῖσθε.

Mat. xxvi. 59. ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσουσι.

When the construction of the Subjunctive with ὡς and ὅπως is varied by the introduction of the particle ἄν, there is a special expression of purpose, as regards either intentness of aim or the material nature of the object.

Aristoph. Nub. 729.

περὶ τῶν τόκων, ὅπως ἂν ἀποδῶ μηδενί.

Id. Equ. 914.

διαμηχανήσομαι θ' ὅπως
ἂν ἰστίον σαπρὸν λάβῃς.

Soph. Œdip. Col. 575.

τοῦτ' αὐτό νυν δίδασχ' ὅπως ἂν ἐκμάθω.

Eurip. Ion 76.

ἀλλ' ἐς δαφνώδη γύαλα βήσομαι τάδε,
τὸ κρανθὲν ὡς ἂν ἐκμάθω παιδὸς πέρι.

Aristot. Eth. Nic. VI. 4. ἔστι δὲ τέχνη πᾶσα περὶ γένεσιν, καὶ τὸ τεχνάζειν καὶ θεωρεῖν ὅπως ἂν γενηταί τι.

Luke ii. 34, 35. οὗτος κείται—εἰς σημεῖον ἀντιλέγομενον—ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

Acts iii. 19. μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἔξα-

λειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως κ. τ. λ.

Acts xv. 16, 17. μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ κ. τ. λ. ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον κ. τ. λ.

Rom. iii. 4. ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσης ἐν τῷ κρίνεσθαί σε. Ps. l. 4.

Mat. vi. 5. φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις.

This cannot be cited as an undoubted instance on account of the evidence against the particle; though, at the same time, its intrusion on the text either by wilful or accidental means can scarcely be regarded as probable.

The practice exhibited in the New Testament with respect to clauses introduced with the particle *ἵνα* embraces several marked and important peculiarities.

In the first place, a deviation from pure usage is seen in the introduction of the Indicative of the Future into such clauses when expressive of design. The precise extent to which this is exemplified in the New Testament, is a question involved in various readings, and enters into the more general one of the settlement of the entire text; but its existence in some degree, is a matter of certainty.

Eph. vi. 3. ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

Rev. xxii. 14. ἵνα ἔσται ἡ ἐξουσία αὐτῶν—καὶ τοῖς πυλῶσιν εἰσέλθωσιν κ. τ. λ.

This latter instance is decisive. See Orac. Sibyll. I. 161. In the former, the second clause may be regarded as independent, as it is in

Chrysostom's comment, οὕτω γὰρ ἔσθι μ. ε. τ. γ.; but the other view is more probable. Compare Jer. xxxvi. 8, which also admits of either view. In two places (1 Cor. iv. 6. Gal. iv. 17) the Indicative of the Present appears, which may still be no more than an anomalous form of the Subjunctive in verbs of that termination.

In the next place, a far more important matter of remark is presented by clauses rightly constructed for the expression of design, where no such idea is to be conveyed.

This is the case when by a clause so constructed a circumstance is simply presented in the abstract; as is done more appropriately by the Infinitive Mood with the prefixed Article and in some cases without it, and occasionally by other forms.

Mat. x. 25. ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ.

'Enough for the disciple is the circumstance of being as his master.'

Mat. xviii. 6. συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ.

Luke xvii. 2. λυσιτελεῖ αὐτῷ, εἰ μύλος ὀνικὸς περίκειται— ἢ ἵνα σκανδαλίσθῃ, κ. τ. λ.

John iv. 34. ἐμὸν βρώμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με.

John vi. 29. τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ ἵνα πιστεύσητε κ. τ. λ.

John xi. 50. συμφέρει ἡμῖν, ἵνα εἰς ἄνθρωπος ἀποθάνῃ. xviii. 14. συμφέρει ἓνα ἄνθρωπον ἀπολέσθαι.

John xv. 8. ἐν τούτῳ ἐδοξάσθῃ ὁ πατήρ μου, ἵνα καρπὸν πολλὸν φέρητε.

John xviii. 39. ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω.

1 Cor. iv. 3. ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ.

1 John iv. 17. ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν.

1 John v. 3. αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

3 John 4. μειζοτέραν τούτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα.

Phil. ii. 2. πληρώσατέ μου τὴν χαράν, ἵνα τὸ αὐτὸ φρόνητε.

'Fill up my joy by being of the same mind:' as if the form had been, τῷ τὸ αὐτὸ φρονεῖν.

John vi. 50. οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.

A paraphrase will best set this instance in its true light, as follows: This circumstance is characteristic of the true heavenly bread—as distinguished from the manna—the circumstance that those who eat of it, will not die.

It has been seen that the idea of design is sometimes to be associated with clauses constructed with the particle *ὥστε* and the Infinitive Mood: on the other hand, both in the later Greek and the New Testament clauses properly expressive of design occasionally signify no more than a bare issue or result, a meaning which would ordinarily be conveyed by means of *ὥστε*.*

* An appearance of this kind in a classical writer will be found to be a contrivance for a particular effect. In the following passage, for instance, the imputation of design is a piece of fretfulness.

Aristoph. Vesp. 312.

τί με δῆτ', ὦ μελέα μῆτερ, ἔτικτες,
ὥν ἐμοὶ πράγματα βόσκειν παρέχῃς ;

Epictet. Diatr. II. xxii. 9. *κυνάρια οὐδέποτ' εἶδες σαίνοντα καὶ προσπαίζοντα ἀλλήλοις, ἵνα εἴπῃς, οὐδὲν φιλικώτερον;*

Joseph. B. J. VII. 8. *μὴ γὰρ ἔγωγέ ποτε γενοίμην ζῶν οὕτως αἰχμάλωτος ἵνα παύσωμαι τοῦ γένους ἧ τῶν πατρίων ἐπιλάβωμαι.*

Gal. v. 17. *ταῦτα ἀντίκειται ἀλλήλοις, ἵνα μὴ, ἃ ἂν θέλητε, ταῦτα ποιῇτε.*

1 Thess. v. 4. *οὐκ ἔστε ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ.*

1 John i. 9. *πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας.*

Mat. viii. 8. *οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς.* Luke vii. 6.

John i. 27. *οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.*

John ix. 2. *τίς ἡμαρτεν; οὗτος ἢ οἱ γονεῖς αὐτοῦ; ἵνα τυφλὸς γεννηθῇ.*

This passage was specially noticed in early times, as is learnt from Chrysostom (Hom. in Joh. 56), whose words are: *φασὶ δέ τινες, ὅτι τοῦτο οὐδὲ αἰτιολογικόν ἐστι τὸ ἐπίρρημα ἀλλὰ τῆς ἐκβάσεως· οἶον ὡς ὅταν λέγῃ, εἰς κρίμα ἐγὼ ἦλθον εἰς τὸν κόσμον τοῦτον ἵνα οἱ μὴ βλέποντες βλέψωσι καὶ οἱ βλέποντες τυφλοὶ γένωνται· καὶ πάλιν ὁ Παῦλος· τὸ γὰρ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. καίτοι οὐ διὰ τοῦτο αὐτοῖς ἔδειξεν, ἵνα ἀποστερηθῶσιν ἀπολογίας, ἀλλ' ἵνα τύχωσιν ἀπολογίας. καὶ πάλιν ἀλλαχού· νόμος δὲ παρεισῆλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα· καίτοι οὐ διὰ τοῦτο, ἀλλ' ἵνα κωλυθῇ ἡ ἁμαρτία. ὁρᾷς πανταχοῦ τὸ ἐπίρρημα τῆς ἐκβάσεως ὄν· Whether this last cited passage (Rom. v. 20) is rightly alleged by the commentator in illustration of this point, may be doubted: but he has rightly noted an occasional confusion of telic and ecabatic expressions, as they are termed.*

Rom. xi. 11. *λέγω οὖν μὴ ἔπταισαν ἵνα πέσωσι;*

'Did they trip so far as to fall?' *μὴ γένοιτο.* This passage is not cited as a necessary instance, but only as fairly admitting this particular view.

Luke viii. 8. τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι καὶ ἀκούοντες μὴ συνιῶσιν.

The citation of this as an instance would find some support from the language of the parallel place (Mat. xiii. 13), ὅτι βλέποντες οὐ βλέπουσι κ. τ. λ. The same question will reasonably suggest itself in other places.

Advantage in particular has been taken of the recognised existence of this interchange of forms, to treat the introductory formula ἵνα πληρωθῇ—, or ὅπως πληρωθῇ—, as simply equivalent to the construction ὥστε πληρωθῆναι—: which would signify, that the event corresponded to the terms of the prophetic citation without implying at the same time that it was an intended fulfilment. This view is in itself admissible; but if it be also true, there follows this strange result, that what is only occasional elsewhere, is invariable in this mode of citation. The expedient is not of modern growth, but is as old at least as the time of Theophylact. The question thus raised perhaps passes the proper limits of grammar, and links itself with another which is mainly one of language, namely, whether the terms by which a circumstance is respectively presented as causative or consequential, have always been used with precision in the Septuagint and New Testament. Exod. xvi. 26. 1 Sa. ii. 25. Luke vii. 47. John xii. 39.

The construction of a clause with the negative *μή* and the Subjunctive Mood, as the expression of a design to obviate a certain result, is no real variety of form, but merely exhibits an ellipsis of the characteristic particle, and thus requires no special illustration.

This construction serves another purpose, in some degree akin to the former but still distinct from it, and requiring particular notice. This is when it conveys the complex idea of a positive design, the feasibility of which is all but negated by circumstances.

Herod. V. 3. ἀλλὰ γὰρ τοῦτο ἀπορόν σφι καὶ ἀμήχανον μὴ κοτε ἐγγένηται.

2 Tim. ii. 26. μήποτε δὴ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, καὶ ἀνανήψωσιν κ. τ. λ.

If in this place the variation δὴ be admitted, the instance may be regarded as unaffected by the change, because, though the use of this particular form as an Optative is undoubted, there are also appearances of its currency as a Subjunctive. 'That haply God may grant them repentance,' etc.

The intrusion of the Indicative of the Future on the province of the Subjunctive, which has been already noticed as occurring in the New Testament, is here still further instanced.

Mat. v. 25. μήποτέ σε παραδῶ ὁ ἀντίδικος τῷ κρίτῃ κ. τ. λ. καὶ εἰς φυλακὴν βληθήσῃ.

Mark xiv. 2. ἔλεγον δέ· μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται.

Luke xiv. 8, 9. μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι—καὶ τότε ἄρξῃ κ. τ. λ.

Rom. xi. 21. μήπως οὐδὲ σοῦ φείσεται.

This is an instance of the practice by which a clause, having μή for its characteristic particle, becomes significantly suggestive of a warning on the suppression of the verb on which the clause is dependent. 'It may be he will not spare even thee.'

The Subjunctive is exchanged for the Indicative in a tense of past or present time, when the idea of design is still to be associated with the action, while the circumstance expressed in the subordinate clause is represented, by means of the tense, as no longer prospective, and design as regards the circumstance itself accordingly foreclosed. Plato Prot. p. 335. Demosth. Andr. p. 599. 2 Aphob. p. 837. Phorm.

p. 958. Aristoph. Pax. 135. Æschyl. Prom. 152, 747. Choeph. 195. Soph. Oedip. Tyr. 1387, 1397. Eurip. Hipp. 640. Iph. I. 354. II. Z. 345. Theocr. XI. 54.

This construction with the particles *ὥς*, *ὅπως*, *ὥστε* does not occur in the New Testament: with *μή*, however, it is distinctly exhibited, and is a point worthy of notice.

Eurip. Or. 198.

*ὄρα παρούσα, παρθέν' Ἥλέκτρα, πέλας,
μή κατθανών σε σύγγονος λέληθ' ὅδε.*

Demosth. F. L. p. 342. *δέδοικα μή τινα λήθην ἢ συνήθειαν τῶν ἀδικημάτων ὑμῶν ἐμπεποίηκε.*

Eurip. Phœn. 92.

*ἐπίσχεσ, ὥς ἂν προὔξερευνήσω στρίβον,
μή τις πολιτῶν ἐν τρίβῳ φαντάζεται,
κάμοι μὲν ἔλθῃ φαῦλος ὥς δούλῳ ψόγος
σοὶ δ' ὥς ἀνάσση.*

Here the former of the two circumstances expressed in the clause can only be ascertained, not obviated, while preventive design finds an object in the second: or, as the case is briefly stated in Porson's note, 'Diversos modos jungit Euripides, quoniam ad tempora diversa spectant.'

Ecclus. xix. 13. *ἐλεγξον φίλον, μήποτε οὐκ ἐποίησε, καὶ εἴ τι ἐποίησε, μήποτε προσθῇ.*

1 Thess. iii. 5. *ἐπεμψα εἰς τὸ γινῶναι τὴν πίστιν ὑμῶν, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.*

These two instances resemble the preceding one, and the observation there made exactly applies to them.

Gal. ii. 2. *ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς*

ἔθνεσι, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον.

Unlike the preceding instances, this does not terminate in the direct expression of design. The apprehension, too, which in strictness its language implies, cannot on the part of the writer have been really felt; to which effect also is the remark of Chrysostom, οὐκ αὐτὸς ἐδεῖτο μαθεῖν ὅτι οὐκ εἰς κενὸν ἔτρεχεν, ἀλλ' ἵνα οἱ ἐγκαλοῦντες πληροφορηθῶσιν.

Gal. iv. 11. φοβοῦμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς.

Luke xi. 35. σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.

The Subjunctive Mood is sometimes the expression of design without the intervention of a characteristic particle.

Thucyd. VII. 25. πρέσβεις ἄγουσα οἵπερ τά τε σφέτερα φράσωσιν.

Acts xxi. 16. ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι τινι Κυπρίῳ.

Heb. viii. 3. ἀναγκαῖον ἔχειν τι καὶ τοῦτον δ προσενέγκη.

Mat. viii. 20. ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. Luke ix. 58.

Mark vi. 36. τί γὰρ φάγωσιν, οὐκ ἔχουσιν.

Mark xiv. 14. ποῦ ἐστὶ τὸ κατάλυμά μου, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω. Luke xxii. 11.

Phil. iii. 12. διώκω δὲ εἰ καὶ καταλάβω.

Hypothesis, as such, is in this instance altogether unmeaning, especially of the kind signified by this particular construction: but all is clear if the Mood is regarded as an expression of design, to which a tone of diffidence is imparted by its being cast in a hypothetical form. 'But I am in pursuit, that, if so be, I may even grasp.' The same view is best taken of another clause, which has just preceded, εἴ πως καταγίγω (v. 11).

The employment of the Optative Mood in the expression of design lies in so narrow a compass in the

New Testament, as to lead to no special remark, and to render it unnecessary to enter on the general question of the use of the Mood for this particular purpose.

Eph. i. 16, 17. οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου, ἵνα ὁ Θεὸς—δῶῃ ὑμῖν πνεῦμα σοφίας.

Eph. iii. 14, 16. κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα—ἵνα δῶῃ ὑμῖν κ. τ. λ.

Eph. vi. 18, 19. προσευχόμενοι—ὑπὲρ ἐμοῦ, ἵνα μοι δοθείη λόγος.

In this last passage no reliance can be placed on the reading; and the other two would rather raise the question, whether the peculiar form δῶῃ is really put forward in this place as an Optative.

The Infinitive Mood with a prefixed Article in the Genitive case also serves as an expression of design: but in the New Testament its use is extended just in the same way as has been already instanced with regard to a clause constructed with the particle ἵνα and the Subjunctive Mood.

Luke xxiv. 29. εἰσῆλθε τοῦ μέναι σὺν αὐτοῖς.

Acts vii. 19. ἐκάκωσε τοὺς πατέρας τοῦ ποιεῖν τὰ βρέφη ἔκθετα.

Acts xxvii. 1. ὥς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς.

Luke xvii. 1. ἀνένδεκτόν ἐστι τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα.

Acts x. 25. ὥς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον.

Rom. vii. 3. ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα.

SECTION X.—ON THE PARTICIPLE.

Besides the variations on the several tense forms which produce the distinctions of Mood, there is another, the Participle, having the shape, and, in itself, simply the force of a Noun Adjective.

The use of the Participle in the simple connexion of an Adjective does not, as such, require a separate consideration.

Though the Participle, as being primarily no more than an Adjective, cannot convey any of those ideas of which the several Moods are expressions either in themselves or in virtue of some grammatical combination, yet it continually becomes, by a kind of induction, the vehicle of such ideas; and this takes place by its being invested either with the same notion as is expressed by the Mood of the Verb with which it is immediately connected, or with one grammatically compatible with it and auxiliary to it. On this circumstance rests the general law for the interpretation of this Part of Speech in its broadest use.

The employment of the Participle in the New Testament presents in general nothing singular; though, on account of the simple structure of sentences, it does not appear in all the variety of use of which it is capable.

The circumlocution formed by combining a Participle with the Verb of Existence, which is known to the best age of the language (Soph. *Œdip. Tyr.* 580, 587, 594), is used more freely in the New Testament.

Mat. vii. 29. *ἦν γὰρ διδάσκων αὐτούς.* Mark i. 22.

Mat. xix. 22. *ἦν γὰρ ἔχων κτήματα πολλά.* Mark x. 22.

Mark xiii. 25. *οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες.*

Mark xv. 43. *ἦν προσδέχμενος.* Lu. xxiii. 51. *προσεδέχετο.*

Luke xxii. 69. *ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος κ. τ. λ.*

In some places there is only an appearance of this practice, there being in fact no blending of the Participle and the Verb. Mark x. 32; xiv. 4.

Such a combination might in itself be fostered by Aramæan influence, but hardly in the shape in which it is seen in these instances; where the verb is in a leading and sometimes even emphatic position. The strange form, *ἐσκοτισμένοι τῇ διανοίᾳ ὄντες* (Eph. iv. 18), may be at once explained by extending to it the remark already made on the participles *κατεγνωσμένος* (Gal. ii. 11) and *ἐξουθενήμενος* (2 Cor. x. 10), that they are used as simple epithets of quality or condition, without regard to their participial structure.

The absolute use of the Participle as an Imperative is a marked feature of the language of the New Testament.

1 Pe. ii. 11. *τὴν ἀναστροφὴν ὑμῶν ἐς τοῖς ἔθνεσιν ἔχοντες καλῇν.*

1 Pe. ii. 18. *οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις.*

1 Pe. iii. 1. *αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδρασιν.*

1 Pe. iii. 6. *ἀγαθοποιεῖσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.*

This clause is quite detached from that immediately preceding—*ἥς*

ἐγενήθητε τέκνα—as appears by the incompatibility of the tenses, and, standing thus independent, must be referred to this usage. ‘Whose children you became’ in virtue of your faith. ‘Be doing good’ etc.

1 Pe. iii. 7. οἱ ἄνδρες ὁμολῶς, συνοικούντες κατὰ γνώσιν κ. τ. λ.

In all these instances, the participle appears uncombined with any formal Imperative, and, accordingly, its conveyance of such meaning is not by induction but absolute. In the two other places where this usage is fully exhibited, namely, Rom. xii. 9–19. Heb. xiii. 1–5, the participle is seen mingled with Imperatives, but always in an independent position, shewing its absolute use; which may be best explained by Aramaism.

Acts ii. 29. ἔξον εἰπεῖν μετὰ παρρησίας κ. τ. λ.

The participle may here be taken as an Imperative, as it is represented in the rendering of the Vulgate. It is, however, more reasonable to regard it as equivalent to the Indicative ἔξεστι, on account of its undoubted use as such in another place, 2 Cor. xii. 4. This circumstance may suggest, if it cannot at once authorise, a like view of the participle λαβών, 2 Pe. i. 17; where otherwise recourse must be had to anacoluthon.

2 Pe. i. 20. τοῦτο πρῶτον γινώσκοντες κ. τ. λ. iii. 3.

In both passages, an Imperative tone can hardly fail to be recognised as accompanying this expression; while in the latter the participle cannot be brought into any ordinary grammatical connexion.

It has been seen that the Dative Case is a contrivance for representing the Hebrew method of expressing intensity by an Infinitive absolute: the Participle is also made to serve the same purpose in the Septuagint and New Testament.

Mat. xiii. 14. ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνήτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. Is. vi. 9.

Acts vii. 34. ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ. Ex. iii. 7.

Heb. vi. 14. εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε. Ge. xxii. 17.

Eph. v. 5. τοῦτο γὰρ ἵστε γινώσκοντες.

A point which calls for remark in the most precise practice of the language, is the appearance of a Participle where a dependent Infinitive would ordinarily be found. By this means a circumstance is no longer presented in the abstract, as is done by the Infinitive, but is predicated in the same way as that which is signified by the principal verb. When this latter circumstance is one that cannot be predicated without the other, the substitution of the Participle is demanded by correct usage: in other cases the construction may vary. On this point of syntax the language of the New Testament will bear close examination.

Mat. i. 18. εὐρέθη ἐν γαστρὶ ἔχουσα.

John xix. 33. εἶδον αὐτὸν ἤδη τεθνηκότα.

Acts viii. 23. εἰς γὰρ χολὴν πικρίας καὶ συνδεσμὸν ἀδικίας ὀρώ σε ὄντα.

Heb. x. 25. ὅσῳ βλέπετε ἐγγίζουσιν τὴν ἡμέραν.

Acts xvii. 16. θεωροῦντι κατείδωλον οὖσαν τὴν πόλιν.

Luke iv. 23. ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναούμ.

Acts vii. 12. ἀκούσας δὲ Ἰακώβ ὄντα σιτία εἰς Αἴγυπτον.

2 Thess. iii. 11. ἀκούομεν γὰρ τινὰς περιπατοῦντας ἐν ὑμῖν ἀτάκτως.

3 John 4. ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα.

In other places, John xii. 18, 1 Cor. xi. 18, the verb ἀκούω is followed by the Infinitive; but in this there is no deviation from correct usage.

- Heb. xiii. 2. ἔλαθόν τινες ξενίσαντες ἀγγέλους.
 Heb. xiii. 23. γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυ-
 μένον.
 Mat. xi. 1. ἐτέλεσεν ὁ Ἰησοῦς διατάσσων.
 Luke v. 4. ἐπαύσατο λαλῶν.
 Acts v. 42. οὐκ ἐπαύοντο διδάσκοντες.
 Acts vi. 13. οὐ παύεται ῥήματα βλάβσημα λαλῶν.
 Acts xiii. 10. οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου.
 Acts xx. 31. οὐκ ἐπανσάμην μετὰ δακρύων νοουθετῶν ἓνα
 ἕκαστον.
 Acts xxi. 32. ἐπαύσαντο τύπτοντες τὸν Παῦλον.
 Eph. i. 16. οὐ παύομαι εὐχαριστῶν.
 Col. i. 9. οὐ πανόμεθα ὑπὲρ ὑμῶν προσευχόμενοι.
 Heb. x. 2. οὐκ ἂν ἐπαύσαντο προσφερόμεναι;
 Luke vii. 45. οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας.
 Gal. vi. 9. τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν.

A special illustration is supplied by those verbs with which both the Participle and Infinitive are used, though with marked distinction: as, for instance, φαίνομαι and αἰσχύνομαι. Accordingly, the expression, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες (Mat. vi. 16), is most correct, because the fasting was real, and the ὑπόκρισις consisted in theatrical display: and equal precision is seen in another, ἐπαιτεῖν αἰσχύνομαι (Luke xvi. 3), for there was no actual mendicancy, as would have been implied by the use of the participle.

SECTION XI.—ON THE VOICES.

With respect to what is termed the Middle Voice in the Greek language, since every elementary Grammar may be supposed to contain a statement of those parts of the Verb to which its significations attach, either solely or partially, as well as of the significations

themselves, a repetition of it is at present unnecessary ; and to set forth and exemplify all the minuter details of its use, though necessary to a complete illustration of the genius of the language, would hardly be in place here. It may easily be seen, that the writers of the New Testament have attached the Middle signification to those parts of the Verb to which they legitimately belong, and to no others. See, for instance, 2 Tim. ii. 4. 1 Cor. xiv. 8. 2 Cor. viii. 20. Matt. v. 42. Luke ii. 5. Acts xxii. 16. Matt. x. 26. John xii. 36. Acts ii. 40. 2 Tim. i. 15. 1 Tim. v. 8.

The connexion which under certain circumstances exists between the Genitive and Dative Cases and the Middle Voice, has been already noticed.

It only remains to notice passages which, as regards the Voice itself, furnish instances of marked and appropriate usage. It will thus be seen that attention to the employment of this Voice is as necessary to an accurate perception of the language of the New Testament as of the purest writers.

Luke ii. 4, 5. *ἀνέβη δὲ καὶ Ἰωσήφ—ἀπογράψασθαι.*

‘And Joseph too went up to register himself.’

Acts xxii. 16. *ἀναστὰς βάπτισαι.*

1 Cor. x. 2. *πάντες εἰς τὸν Μωυσὴν ἐβαπτίσαντο.*

In these places the expression of reflexive action is appropriate and evidently designed, because the initiatory step rests altogether with the subject of the process in question, who thus far becomes such through his

own agency. Even the figurative baptism of Israel was a matter of their own procurement, by their adventuring on the passage opened to them.

1 Cor. vi. 11. *ἀλλὰ ἀπελούσασθε.*

Here, as in the preceding instances, action is represented as reflexive, not as being such to its entire extent, but only in the first step; in deliberate recourse on the part of the individual to means freely placed before him.

For instances of a simple kind, see Acts xviii. 18; xxi. 24. 1 Cor. xi. 6.

Acts xix. 24. *Δημήτριος—παρέχεται τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην.*

Tit. ii. 7. *περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων.*

These passages exemplify the preference of *παρέχεσθαι* to *παρέχειν*, when the circumstance is of a kind to reflect consideration or credit on the agent. Xen. Anab. VII. vi. 1. Herod. I. 177; IV. 44, 46.

The force of the Voice should be noted in the expression, *ὁ καὶ σφραγισάμενος ἡμᾶς* (2 Cor. i. 22), where the full idea is that of imprinting a mark of appropriation or ownership. A reflexive sense of a different kind is conveyed by the same term in another expression, *σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον* (Rom. xv. 28), where the Voice intimates the acquittance procured for himself by an agent in the safe conveyance to its destination of that which had been entrusted to him.

It is a practice of general occurrence in language, probably one of colloquial origin, to assign more or less frequently to certain neuter verbs a transitive signification, and a neuter or reflexive one to transitives. The New Testament furnishes instances.

Mat. v. 45. *τὸν ἥλιον αὐτοῦ ἀνατέλλει.*

2 Cor. ii. 14. *τῷ πάντοτε θριαμβεύοντι ἡμᾶς.*

Mark iv. 37. *τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον.*

Acts vii. 42. *ἔστρεψε δὲ ὁ Θεός.*

Acts xxvii. 43. *ἐκέλευσε—ἀπορρήψαντας πρώτους ἐπὶ τὴν γῆν ἐξίέναι.*

1 Pe. ii. 6. *περιέχει ἐν τῇ γραφῇ.*

These are here noticed for the sake of remarking, that they contain no gross violation of usage, arising from ignorance, being no more than occurs in native writers, and at the same time are such as would be avoided by the careful timidity of conscious insecurity in the use of a language.

SECTION XII.—ON THE CONCORD OF THE VERB
WITH ITS SUBJECT.

The New Testament supplies occasional instances of Rational Concord: sometimes also in immediate connexion with a formal one.

Mat. xxi. 8. *ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ.*

Luke xix. 37. *ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεόν.*

1 Cor. xvi. 15. *οἶδατε τὴν οἰκίαν Στεφανᾶ—ὅτι ἔταξαν ἑαυτοὺς κ. τ. λ.*

John vi. 2. *ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐώρων τὰ σημεῖα.*

Acts xv. 12. *ἐσίγησε δὲ πᾶν τὸ πλῆθος καὶ ἤκουον κ. τ. λ.*

A change in the Number of the Verb is sometimes significant, being an intimation of an altered view of the subject.

Acts ii. 3. *ᾤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι—ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐτῶν.*

Here the implied subject of the Verb in the Singular is the tongue-like appendage.

1 Tim. ii. 15. σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνω-
σιν ἐν πίστει κ. τ. λ.

The subject of the first verb is the sex, ἡ γυνή, whereas in the second clause the predicate points to the individual members, the entire subject being the same as before.

The ordinary practice of the Greek language in combining Verbs in the Singular with Plurals Neuter, has this advantage, that it allows the idea of plurality to be specially suggested by the other construction. It is on this account probably that the latter is, according to strict usage, mainly admitted in the case of things which have life. Mark v. 13. Jas. ii. 19.

The question as regards the practice of the New Testament writers is too deeply entangled with various readings to admit of a precise decision. The occasional use of both Numbers in the same sentence (John x. 27. 1 Cor. x. 11) is unfavourable to the notion of a discriminative practice.

CHAPTER VII.

ON THE NEGATIVE PARTICLES.

THE simple Negative Particles are οὐ (οὐκ, οὐχι) and μή, and from them all other negative terms are derived by composition.

The first point of Greek usage with respect to Negatives that requires notice, is the accumulation of negative terms in the expression of a single negation. Intensity of meaning must be regarded as the design of this practice, at least in its more marked forms.*

Aristoph. Av. 979.

οὐκ ἔσει οὐ τρυγῶν οὐδ' αἰετός, οὐ δρυκολάπτῃς.

Plato. Parmen. p. 166. τὰλλα τῶν μὴ ὄντων οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει.

Id. Theaet. p. 155. φήσομεν μηδέποτε μηδὲν ἂν μεῖζον μηδὲ ἑλαττον γενέσθαι μήτε ὄγκῳ μήτε ἀριθμῷ.

Mat. xxii. 16. οὐ μέλει σοι περὶ οὐδενός.

* The English scholar will illustrate this usage by a lost feature of his own language. 'The wrath of God ne wol not spare no wight, for prayer ne for yeft.' *The Personnes Tale*.

Mark ix. 8. οὐκέτι οὐδένα εἶδον.

Luke iv. 2. καὶ οὐκ ἔφαγεν οὐδέν.

Luke xxiii. 53. οὐ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος.

John xv. 5. χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

Acts xxvi. 26. λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν.

2 Cor. xi. 8. οὐ κατενάρκησα οὐδενός.

Mark i. 44. μηδενὶ μηδὲν εἶπης.

Mark xi. 14. μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι.

Acts xxv. 24. μὴ δεῖν ζῆν αὐτόν μηκέτι.

2 Cor. vi. 3. μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν.

On the same principle of cumulative repetition, the circumstance of a negative notion, or one in some way akin, being involved in the signification of a verb, leads to the addition of the particle *μή* to a dependent Infinitive.

Eurip. Hipp. 1256.

τὸν τᾶμ' ἀπαρνηθέντα μὴ χρᾶναι λέχῃ.

Æschin. Ctes. p. 59. ἀπείρητο ἄλλοθι μηδαμοῦ κηρύττεσθαι.

Luke xx. 27. οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι.

Luke xxii. 34. πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἶδέναι με.

Gal. v. 7. τίς ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι;

Heb. xii. 19. παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον.

The principle is exhibited in a still more marked manner, when the dependent clause is so framed as to admit the other particle.

Lysias Vuln. p. 100. ἀρνηθῆναι ὥς οὐκ ἀπέδωκε.

1 John ii. 22. ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός.

Another form is seen in the intensive combination *μή οὐ* prefixed to Infinitives and Participles.

Plato. Phaed. p. 85. τὸ μέντοι αὐτὰ λεγόμενα περὶ αὐτῶν
μὴ οὐχὶ παντὶ τρόπῳ ἐλέγχειν—πάνυ μαλθακοῦ εἶναι ἀνδρός.

Plato. Conv. p. 197. ἐναντιώσεται μὴ οὐχὶ Ἔρωτος εἶναι
σοφίαν.

Soph. Œdip. Tyr. 12. δυσάλητος γὰρ ἂν
εἴην τοιάνδε μὴ οὐ κατοικτεῖρων ἔδραν.

Xen. Anab. II. iii. 11. ὥστε πᾶσιν αἰσχύνῃν εἶναι μὴ οὐ
συσπουδάξειν.

This usage is not found in the New Testament, and
is only noticed here in illustration of the principle.

A particular use of the negatives in the New Testament requiring notice is, when οὐ and μή in the same clause with πᾶς are equivalent to οὐδεὶς and μηδεὶς respectively.

In the Septuagint this is a simple representation of the Hebrew, and exhibits the epanorthotic structure of the language.

Ex. xx. 10. οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον.

Mat. xxiv. 22. οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ.

Luke i. 37. οὐκ ἀδυνατήσῃ παρὰ τῷ Θεῷ πᾶν ῥήμα.

Eph. v. 5. πᾶς πόρνος—οὐκ ἔχει κληρονομίαν.

1 John ii. 21. πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι.

1 John iii. 15. πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον.

1 Cor. i. 29. ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ.

Eph. iv. 29. πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ
ἐκπορευέσθω.

The combination οὐ μή is constructed with the Subjunctive of the Aorist, and interrogatively with the Indicative of the Future.

The former construction is the expression of a strongly asseverated prospective negation.

Plato. Apol. p. 29. ἕως περ ἂν ἐμπνέω καὶ οἶός τε ὦ, οὐ μὴ παύσωμαι φιλοσοφῶν.

Xen. Anab. IV. viii. 13. οὐδεὶς μηκέτι μέλη τῶν πολεμίων.

Mat. v. 18. ἰῶτα ἐν ἧ μίᾳ κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου.

The intrusion of the Indicative of the Future on the province of the Subjunctive, which has already been noticed as exhibited in the Septuagint and New Testament, is also seen in the case of this use of the Mood.

Eze. xliv. 21, 22. οἶνον οὐ μὴ πῶσι πᾶς ἱερεὺς—καὶ χήραν καὶ ἐκβεβλημένην οὐ μὴ λήψονται.

Mat. xxvi. 22. οὐ μὴ ἔσται σοι τοῦτο.

The determination of the extent of this practice in the New Testament is attended with some difficulty, on account of various readings.

The facts may be thus arranged.

Those instances, where the Aorist Subjunctive has not a near resemblance in form to the Future Indicative. In these no various readings occur, and in all the Subjunctive is used in strict accordance with the rule, that is, there is a strongly alleged negation. They amount to about fifty.

Those where the similarity of form does exist, and therefore various readings might easily have

arisen, but still the text may be considered free from uncertainty, and the Subjunctive is used correctly.

Mat. x. 23. οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ.

Mat. x. 42. οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

Luke xxi. 18. οὐ μὴ ἀπόληται.

John iv. 48. οὐ μὴ πιστεύσητε.

John vi. 35. οὐ μὴ πεινάσῃ—διψήσῃ.

John viii. 51. θάνατον οὐ μὴ θεωρήσῃ.

John x. 28. οὐ μὴ ἀπόλωνται.

John xiii. 8. οὐ μὴ νύψῃς.

Acts xiii. 41. ᾧ οὐ μὴ πιστεύσητε.

Gal. iv. 30. οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης.

Gal. v. 16. ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

1 Thess. iv. 15. οὐ μὴ φθάσωμεν.

Heb. viii. 11. οὐ μὴ διδάξωσιν.

2 Pe. i. 10. οὐ μὴ πταίσῃτε.

Those instances where the Subjunctive of the Aorist and the Indicative of the Future are rival readings. They are here cited according to the reading of the common text.

Mat. xvi. 28. οἵτινες οὐ μὴ γεύσονται θανάτου.

Mat. xxvi. 35. οὐ μὴ σε ἀπαρνήσομαι.

Mark ix. 1. οὐ μὴ γεύσονται θανάτου.

Mark ix. 41. οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

Mark xiv. 31. οὐ μὴ σε ἀπαρνήσομαι.

Mark xvi. 18. οὐ μὴ αὐτοὺς βλάψει.

Luke ix. 27. οὐ μὴ γεύσονται θανάτου.

Luke x. 19. οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει.

Luke xxii. 34. οὐ μὴ φωνήσῃ σήμερον ἀλέκτωρ.

John viii. 12. οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ.

John viii. 52. οὐ μὴ γεύσεται θανάτου.

John x. 5. ἄλλοτρίῳ οὐ μὴ ἀκολουθήσωσιν.

In the New Testament, the use of this construction is carried beyond its ordinary bounds, into Interrogative and Relative clauses; but only where there is a tone of grave impressiveness or solemnity.

Luke xviii. 7. *ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ;*

If in this passage the reading *ποιήσει* of the common text were retained, it would only be an instance of the license just noticed, the force of the expression being unaltered.

John xviii. 11. *τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ, οὐ μὴ πῶ αὐτό;*

Mark xiii. 2. *οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ.*

Luke xviii. 29, 30. *οὐδεὶς ἐστιν—ὃς οὐ μὴ ἀπολάβῃ πολλὰ πλάσινα.*

Rom. iv. 8. *μακάριος ἀνὴρ οὗ οὐ μὴ λογίσῃται Κύριος ἁμαρτίαν.*

The other construction of this combination of particles is with the second Person of the Indicative of the Future, and is a mode of forbidding under the form of an interrogation.*

Aristoph. Ran. 463.

οὐ μὴ διατρίψῃς ἀλλὰ γεύσει τῆς θύρας;

Eurip. Supp. 1070.

ὦ θύγατερ, οὐ μὴ μῦθον ἐπὶ πολλοὺς ἐρεῖς;

This construction does not occur in the New Testament. The other, however, is there employed as the vehicle of a peremptory negative injunction.

Lev. xi. 43. *οὐ μὴ βδελύξητε τὰς ψυχὰς ὑμῶν ἐν πᾶσι τοῖς ἐρπετοῖς—καὶ οὐ μὴ μανθῆσεσθε ἐν τούτοις.*

* The words *ὥς οὐ μήποτε πέρσοιεν* (Soph. Phil. 611) do not exhibit a third construction, but only the first changed by the action of a distinct grammatical principle.

Mat. xv. 5. *ὃς ἂν εἴπῃ τῇ πατρὶ ἢ τῷ μητρὶ, Δῶρον, δ' ἐὰν ἐξ ἐμοῦ ὠφεληθῇς· καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ.*

That the form is here used in a prohibitory sense, appears from a comparison of the parallel place (Mark vii. 12), *καὶ οὐκέτι ἀφίετε αὐτὸν κ. τ. λ.* Accordingly, either the apodosis commences with the particle *καί*, as an emphatic introduction, or there is a significant suppression of a clause preceding the conjunction. The remark made above on Luke xviii. 7 would apply to the various reading *τιμήσει*.

There remains the main question regarding the distinctive use of the particles.

Absolute negation is expressed by means of *οὐ* : but, when a negative enters into any other form of expression, or, in other words, when a negative circumstance is represented as the subject of some process of thought, *μή* is the ordinary term.

The force of this latter rule will be best shewn by a classification of cases included under it. They may be arranged as follows.

Cases of hypothesis or assumption.

Isocr. Nicoc. c. 3. *ὢν μὴ διαταχθέντων, οὐκ ἂν οἶοί τε ἡμεν οἰκεῖν μετ' ἀλλήλων.*

Eurip. Bacch. 772.

οἴνου γὰρ μηκέτ' ὄντος, οὐκ ἔστιν Κύπρις.

Rom. v. 13. *ἁμαρτία δὲ οὐκ ἐλλογεῖται, μὴ ὄντος νόμου.*

When a formally expressed hypothetical clause contains a negative, *μή* is accordingly used. This rule, however, is one of too common occurrence to need special exemplification: it is more important to note and explain a deviation from its letter, as follows.

In clauses constructed with the particle *εἰ* and the Indicative Mood, *οὐ* is found either (1) when there is no real hypothesis, or (2) when force is thrown on the negative circumstance; as, for instance, in case of antithesis.

(1) Luke xviii. 4. *εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι.*

John iii. 12. *εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε.*

Rom. xi. 21. *εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο.*

Heb. xii. 25. *εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον.*

(2) Demosth. 1 Olynth. p. 65. *οὐκ αἰσχύνεσθε εἰ μὴδ' ἂ πάθουτ' ἄν, εἰ δύναιτ' ἐκεῖνος, ταῦτα ποιῆσαι. καιρὸν ἔχοντες οὐ τολμήσετε.*

1 Cor. xvi. 22. *εἴ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν Χριστόν, ἦτω ἀνάθεμα.*

2 Thess. iii. 10. *εἴ τις οὐ θέλει ἐργάζεσθαι, μὴδὲ ἐσθιέτω.*

1 Tim. iii. 5. *εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδε, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται;*

1 Tim. v. 8. *εἰ δέ τις τῶν ἰδίων, καὶ μάλιστα τῶν οἰκείων, οὐ προνοεῖ, τὴν πίστιν ἥρνηται.*

2 John 10. *εἴ τις—ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἶκον.*

John x. 27. *εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι.*

1 Cor. xv. 13. *εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, κ. τ. λ.*
Again, *vv. 14, 15, 16, 17, 29, 32.*

Jas. ii. 11. *εἰ δὲ οὐ μοιχεύσεις φονεύσεις δὲ, κ. τ. λ.*

Jas. iii. 2. *εἴ τις ἐν λόγῳ οὐ πταίει.*

Clauses serving to definition.

Eurip. Hec. 279.

οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἢ μὴ χρεῶν.

Id. Bacch. 488. *ὅτι γὰρ μὴ χρεῶν, οὗτοι χρεῶν παθεῖν.*

Demosth. Lept. p. 506. *χρή γε ἀνθρώπους ὄντας τοιαῦτα καὶ λέγειν καὶ νομοθετεῖν οἷς μηδεὶς ἂν νεμεσήσαι.*

Aristot. Eth. Nic. V. 6. *τὸ τέκνον, ἕως ἂν ᾗ πηλίκον καὶ μὴ χωρισθῇ, ὥσπερ μέρος αὐτοῦ.*

John v. 23. *ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα.*

Rom. ii. 14. *ἔθνη τὰ μὴ νόμον ἔχοντα.*

2 Pet. i. 9. *ὃ γὰρ μὴ πάρεστι ταῦτα, τυφλὸς ἐστι.*

Gal. iv. 8. *ἐδουλεύσατε τοῖς φύσει μὴ οὖσι θεοῖς.*

In clauses of this form, however, the absolute negative properly finds a place when they convey, or conspire in conveying, an allegation (1); and it is also introduced when a stress is in any way put on the negative circumstance (2).

(1) Eurip. Alc. 334.

ἀλλ' αὐτίκ' ἐν τοῖς οὐκέτ' οὖσι λέξομαι.

Luke xii. 40. *ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.*

Luke xv. 7. *ἡ ἐπὶ ἐννενηκονταενέα δικαίοις, οὔτινες οὐ χρεῖαν ἔχουσι μετανόας.*

Luke xix. 21. *αἴρεις δ' οὐκ ἔθηκας, καὶ θερίζεις δ' οὐκ ἔσπειρας.*

Eph. v. 4. *αἰσχρότης καὶ μωρολογία ἢ εὐτραπεία, τὰ οὐκ ἀνήκοντα.*

Jude 10. *ὅσα μὲν οὐκ οἶδασι, βλασφήμουσι.*

(2) Xen. Cyrop. IV. i. 5. *πότερον οἱ μάχεσθαι θέλοντες ῥᾶον ἀπαλλάττουσιν ἢ οἱ οὐκ ἐθέλοντες.*

Mat. x. 33. *ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, οὐκ ἔστι μου ἄξιος.*

Mat. xv. 13. *πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκρίζωθήσεται.*

Rom. vii. 16. *εἰ δὲ δ' οὐ θέλω, τοῦτο ποιῶ.*

Rom. viii. 25. *εἰ δὲ δ' οὐ βλέπομεν, ἐλπίζομεν.*

Col. ii. 1. *περὶ ὑμῶν—καὶ ὅσοι οὐχ ἑωράκασι τὸ πρόσωπόν μου.*

2 Cor. viii. 12. καθὸ ἐὰν ἔχη τις, εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει.

This passage suggests the remark, that οὐ does not enter into clauses where *ἂν* or *ἐὰν* is combined with a Relative word, as it does not into hypothetical clauses commencing with the latter particle.

All forms of wishing and forbidding.

Clauses expressing the design of an action.

Eurip. Med. 458.

ὥς μήτ' ἀχρήμων ξὺν τέκνοισιν ἐκπέσης.

2 Cor. v. 15. ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν.

Clauses constructed with ὥστε or ὡς and the Infinitive Mood.

Demosth. 3 Olynth. p. 35. ὥστε μηδενὶ τῶν ἐπιυγυγνομένων ὑπερβολὴν λελεῖφθαι.

Mat. viii. 28. ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν.

Infinitives in general.

Thucyd. V. 59. Ἀγιδι διελεγέσθην μὴ ποιεῖν μάχην.

Luke xx. 7. ἀπεκρίθησαν μὴ εἰδέναι πόθεν.

2 Cor. xi. 5. λογίζομαι γὰρ μηδὲν ὑστερῆκεναι τῶν ὑπερλίαν ἀποστόλων.

2 Cor. ii. 12. τῷ μὴ εὐρεῖν με Τίτον.

The association, however, of οὐ with dependent Infinitives is not unfrequent, the principle being the same as in the cases already noticed of its substitution for the other particle.

Plato. Phæd. p. 100. τούτου ἐχόμενος ἡγοῦμαι οὐκ ἂν ποτε πεσεῖν.

Aristot. Eth. Nic. VII. 2. ὑπολαμβάνει δὲ τὰγαθὰ κακὰ εἶναι, καὶ οὐ δεῖν πρᾶττειν.

John xxi. 25. οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.

It is worth while to observe that this text is quoted by Origen (Philoc. c. 15) with a change of the negative, thus, ὡς ἄρα μηδὲ κόσμον οἶμαι χωρεῖν τ. γ. β.

In some of the above cited instances, and others that might be produced, the negative word may be regarded as entering into a combination apart from the verb, and the presence of οὐ be thus explained: as is the case in the expression (Aristot. Eth. Nic. III. 1), ἔστω οὐχ ἐκόν. For passages illustrating by the exchange of the particles their relative power, reference may be made to Aristot. Poet. c. 26. Rhet. II. V. 13. Plato Crit. pp. 46, 48.

Lastly, μή is appropriate to an interrogation which, in contrast with one that is absolute, is deliberative on the negative of a certain course of action.

Plato. Conv. p. 213. ἀλλά μοι λέγετε αὐτόθεν, ἐπὶ ῥητοῖς εἰσὶν ἢ μή; συμπίεσθε ἢ οὐ;

Mark xii. 14, 15. ἔξεστι κῆνσον Καίσαρι δοῦναι ἢ οὐ; δῶμεν ἢ μή δῶμεν;

‘Is it lawful, etc. Are we to pay or not to pay?’

Rom. iii. 6, 7. τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι, καὶ μή —καθὼς βλασφημούμεθα καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν, ὅτι—ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ;

‘Why any longer am I too arraigned as a sinner; and are we not—as we are slanderously charged and as some aver that we say—to do the bad things that the good may come?’

There is the same distinctive use of the particle, when it is on the negative of a proposition that the question is deliberative. But though such is its formal purport, it is, in fact, a challenge or appeal on the part of the questioner, either presuming the negative or

suggesting the affirmative, as the case may be; the expression being in the former reclamatory (1), in the latter insinulative (2). This is also the use of the particle *μῶν*.

(1) Soph. Elect. 446. ἄρα μὴ δοκεῖς

λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν;

οὐκ ἔστιν.

Aristoph. Plut. 271.

μῶν ἀξιοῖς φενακίσας ἡμᾶς ἀπαλλαγήναι

ἀζήμιος, καὶ ταῦτ' ἐμοῦ βακτηρίαν ἔχοντος;

Epictet. Enchir. c. 30. μήτι οὖν πρὸς ἀγαθὸν πατέρα φύσει
ὤκειώθης; ἀλλὰ πρὸς πατέρα.

Mat. xxvi. 22. μήτι ἐγὼ εἰμι;

Mark xiv. 19. μήτι ἐγώ;

These two instances exhibit the remonstrant tone of conscious innocence; which is also assumed by the traitor.

Mark iv. 21. μήτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῇ;

Luke xvii. 7. μὴ ἔχει χάριν τῷ δούλῳ;

John iii. 4. μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ
δεύτερον εἰσελθεῖν;

John iv. 12. μὴ σὺ μεῖζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ;

John xviii. 35. μήτι ἐγὼ Ἰουδαῖός εἰμι;

Rom. ix. 20. μὴ ἑρεῖ τὸ πλάσμα τῷ πλάσαντι κ. τ. λ.

Rom. x. 18. ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν;

1 Cor. i. 13. μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν;

1 Cor. ix. 9. μὴ τῶν βοῶν μέλει τῷ Θεῷ;

Jas. ii. 14. μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

(2) Soph. Œdip. Col. 1502.

μή τις Διὸς κεραυνὸς ἢ τις ὀμβρία

χάλαζ' ἐπιρράξασα; πάντα γὰρ θεοῦ

τοιαῦτα χειμάζοντος εἰκάσαι πάρα.

Athen. I. p. 11. μήποτε δὲ καὶ συνωνυμῇ τὸ ἄριστον τῷ δειπνῶ ;

Epictet. Diatr. III. xxii. 42. τί οὖν ; οὐδὲν ἔχετε ἐλεύθερον ; μήποτε οὐδέν ;

Instances like these two raise the question, whether μήποτε did not become in later Greek a mere term of insinuation or suggestion, the interrogation being dropped. Pearson (Vind. Ign. p. 111) intimates the same thing with regard to Origen's use of the word.

Mat. xii. 23. μήτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ ;

John iv. 20. μήτι οὗτός ἐστιν ὁ Χριστός ;

This is the language of a person who does not quite venture on a direct affirmative, but stops short at suggestion, or appeals to the concurrence of others.

John iv. 33. μή τις ἤνεγκεν αὐτῷ φαγεῖν ;

John xxi. 5. παιδία, μή τι προσφάγιον ἔχετε ;

In these two instances, the conjectural use of the form is seen ; as in the passage cited above from Sophocles, where the drift of the question is directly intimated by the appended clause, πάντα—εἰκάσαι παρά. The latter of the two, in particular, gives to the speaker's question the tone natural on seeing persons engaged in fishing.

John vii. 35. μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι ;

John viii. 22. μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, κ. τ. λ.

In these, the interrogation is sneeringly insinuating ; as much as to say, He means perhaps etc.

John xviii. 17. μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τουτοῦ ; v. 25.

1 Cor. vi. 3. οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν ; μήτι γε βιωτικά ;

There is here an archness in the tone of the question well suited to an *a fortiori* conclusion, but not easily represented by an interrogative rendering. 'Know you not that we shall judge angels ? Will you allow, life's affairs ?'

2 Cor. iii. 1. ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν ἢ μὴ
 χρήζομεν—συστατικῶν ἐπιστολῶν κ. τ. λ.

The tone of the interrogation may here be remonstrant, but it is better to regard it as ironically insinuating. 'We are beginning again to recommend ourselves: or is it that we want letters commendatory' etc. The observation may be extended to those passages in the epistle to the Romans, where the form is employed in the statement of imaginary objections. Rom. iii. 3, 5; ix. 14; xi. 1, 11.

On account of the varied use of the Participle, the usage of the two negatives with it in particular might be well employed to illustrate the distinction between them; but this would be on the present occasion unnecessary, because the tendency of the writers of the New Testament, as of the later Greek, is in every case to combine *μή* with Participles.

Joseph. Ant. XIII. 3. μηκέτ' ἀντέχειν δυνάμενος κατέπεσε.

Ælian V. H. XII. 63. ἐρασθεῖς οὖν νεανίσκος αὐτῆς καὶ
 τυχεῖν μὴ δυνάμενος κ. τ. λ.

Mark ii. 4. μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον
 ἀπεστέγασαν τὴν στέγην.

In consequence of this tendency, the combination of *οὐ* with the Participle, whenever it occurs, acquires a marked character, as indicating some stress or anti-thetic point, which should be noted by the reader.

Mat. xxii. 11. εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα
 γάμου.

Luke vi. 42. ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
 σου αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων.

Acts vii. 5. ἐπηγγέιλαιτο δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτὴν
 καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου.

Acts xxvi. 22. οὐδὲν ἐκτὸς λέγων ὧν τε κ. τ. λ.

1 Cor. ix. 26. ὥς οὐκ ἀέρα δέρων.

2 Cor. iv. 8, 9. ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι.

Col. ii. 19. καὶ οὐ κρατῶν τὴν κεφαλὴν.

Heb. xi. 1. ἔστι δὲ πίστις ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.

Heb. xi. 35. ἄλλοι δὲ ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν.

1 Pet. i. 8. ὃν οὐκ ἰδόντες ἀγαπᾶτε.

In this, as in other instances above cited, the use of οὐ is in accordance with the earlier rule, and only becomes remarkable by its contrast with the ordinary practice of the writers, as seen in a clause immediately following, *εἰς ὃν ἄρτι μὴ ὁρῶντες*.

Akin to the practice which has been just remarked in the New Testament and the later Greek, is the substitution of μή in certain subordinate clauses.

Plutarch Apophth. p. 186. μέλλων δὲ ἀποθνήσκειν αὐτὸς ἑαυτὸν ἀμακάριζεν, ὅτι μηδεὶς Ἀθηναίων μέλαν ἱμάτιον δι' αὐτὸν ἐνεδύσατο.

Joseph. Ant. xx. 18. λέγω—ὅτι μηδεὶς ἂν ἕτερος ἡδυνήθη θελήσας κ. τ. λ.

Iren. Haer. I. Praef. ἃ οὐ πάντες χωροῦσιν, ἐπεὶ μὴ πάντες τὸν ἐγκέφαλον ἐξεπτύκασιν.

Origen. Comm. in Gen. I. 12. ἐπεὶ μηδὲ ἀνδριαντοποιὸς χωρὶς χαλκοῦ τὸ ἴδιον ἔργον ποιῆσαι δύναται.

John iii. 18. ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν.

Heb. ix. 17. διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε ἰσχύει κ. τ. λ.

Instances like these must not be identified with a certain delicate use of μή occurring in classical poetry. Soph. Œdip. Tyr. 816–8, 1335. Antig. 696. Phil. 254.

CHAPTER VIII.

ON THE PREPOSITIONS.

THE usage of the Prepositions is a matter of no less importance in the interpretation of the New Testament than in the general study of the Greek language; and the entire subject requires to be treated thoroughly and with sound discrimination. The proper process is first to seize the idea which is radically associated with each Preposition, and then to trace gradually and carefully its various and progressive ramifications; especially since some of these, though springing from sources widely distinct, do themselves ultimately approximate, and may even appear at first sight, as it were, to intertwine, and become identified in practice. The subject, however, since such is its nature, falls almost entirely within the province of Lexicography: for even the formally grammatical part, namely, the government of different Cases, is inseparably connected with variety of signification. It will, therefore, be necessary in this place merely to remark any peculiarities of usage which may be found in the

language of the New Testament, and to notice various passages where there is occasion to direct attention particularly to the Prepositions.

The Prepositions which have only one appropriate Case in dependence upon them respectively, should be first treated of, and afterwards those which are possessed of more complicated functions. The former also best exemplify, by their single government, the fundamental physical notion which is to be associated with the connexion of any particular Case with Prepositions.

'ΕΞ, 'ΕΚ.

The use of this Preposition in the New Testament offers matter for special remark only in the case of those forms on which the question of pleonasm might be raised.

Some expressions where a bare Genitive would have been a legitimate construction, and might have conveyed a sufficient meaning, really belong to a form which serves to indicate assortment of individuals according to some significant badge or headship, and is clearly marked in the language of the New Testament.

Rom. ii. 8. τοῖς ἐξ ἐπιθείας.

Rom. iii. 26. δικαιούντα τὸν ἐκ πίστεως. Gal. iii. 7.

'Justifying the man of faith.'

Gal. iii. 10. ὅσοι ἐξ ἔργων νόμου εἰσιν.

'As many as hold with works of law,' or, as paraphrased by Chrysostom, οἱ τῷ νόμῳ προσέχοντες.

1 John iii. 8. ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν.
 v. 10. ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ Θεοῦ. v. 12
 Κάιν ἐκ τοῦ πονηροῦ ἦν.

Ἐκ τ. π., 'Of the Evil One's sort.'

1 John iv. 4, 5. ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε—αὐτοὶ ἐκ τοῦ
 κόσμου εἰσὶ. John xvii. 14.

John viii. 44. ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ.

The admission of the Article before πατρός brings the expression under this particular usage. 'You assort with your father the devil, and the lusts of your father you choose to do.'

The expression οἱ ἐκ περιτομῆς (Acts x. 45; xi. 2. Gal. ii. 12. Col. iv. 11. Tit. i. 10), is another instance of the form: and while the synonym οἱ περιτετμημένοι would signify the bare circumstance, this points to it as the badge of a class.

Other passages which are open to the question, are of a miscellaneous kind.

Mat. xxiii. 25. γέμουσιν ἐξ ἄρπαγῆς καὶ ἀκρασίας.

1 Cor. x. 17. οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν.

In both these places the same verb almost immediately after appears with a Genitive in direct dependence on it; a circumstance which favours the idea, that the preposition is not simply pleonastic, but was employed as giving a certain force or fulness to the expression. In the former, the word may well be retained in the text, adverse evidence notwithstanding.

2 Cor. viii. 7. τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ.

2 Cor. ix. 2. ὁ ἐξ ὑμῶν ζῆλος.

Rev. ii. 9. τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς.

The use of the preposition in these passages is not pleonastic, but serves to intimate precisely the issue of an overt act, and finds its parallel in the expression, ἡ ἐκ σοῦ δυσμένεια. Soph. Elect. 619.

ἘΝ.

The use of this Preposition to convey the idea of equipment, which is not very common in native Greek

writers, is of frequent occurrence in the New Testament; and is further extended to signify accompaniment, escort, muster. The source of this wider usage is clearly shewn by like forms in the Septuagint, which are exact representations of the Hebrew original.

Xen. Mem. III. p. 453. *Λακεδαιμόνιοι οὐτ' ἂν Θραξὶν ἐν πέλταις καὶ ἀκοντίοις οὔτε Σκύθαις ἐν τόξοις ἐθέλοιεν διαγωνίζεσθαι.*

Xen. Anab. II. v. 17. *ὀπλίσεως ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἄν.*

1 Sa. xvii. 43. *σὺ ἔρχῃ ἐπ' ἐμὲ ἐν ῥάβδῳ καὶ λίθοις.*

Ge. ix. 4. *κρέας ἐν αἵματι ψυχῆς οὐ φάγεσθε.*

Ps. xxviii. 3. *φωνὴ Κυρίου ἐν ἰσχύϊ, φωνὴ Κυρίου ἐν μεγαλοπρεπείᾳ.*

1 Ki. x. 2. *ἦλθεν εἰς Ἱερουσαλὴμ ἐν δυνάμει βαρεῖα σφόδρα.*

De. x. 22. *ἐν ἐβδομήκοντα ψυχαῖς κατέβησαν οἱ πατέρες σου.*

1 Cor. iv. 21. *ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς;*

Heb. ix. 25. *ὁ ἀρχιερεὺς εἰσέρχεται—ἐν αἵματι ἀλλοτριῷ.*

Ἐν αἷ. ἀ., 'Furnished' for the act 'with blood of others.'

Heb. x. 19. *ἔχοντες—παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ.*

The use of the same form in this and the last cited passage finely expresses the antitypical correspondence between the believer and the Mosaic High-Priest.

Heb. xiii. 20. *ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου.*

! The words *ἐν αἷ. δ. αἱ.* must not be taken in connexion with *ἀναγαγόν*, and the exact meaning of the form be lost: they express the qualification which the Great Shepherd had achieved and bore with him in his rising.

1 Ti. i. 18. *ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν.*

Ἐν αὐταῖς, 'In their equipment.'

Luke iv. 32. ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

Col. iv. 6. ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι.

1 Cor. ii. 4. ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς σοφίας λόγοις.

‘My discourse and my preaching were not bedight in winning words of wisdom.’

Eph. ii. 15. τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας.

Τὸν ν. τ. ἐ. ἐν δ., ‘The law of commandments in’ guise of prescriptive ‘ordinances.’

Eph. iv. 14. τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων.

‘The doctrine set out in the trickery of men.’

Eph. v. 26. καθάρισας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι.

The connexion of the words ἐν ῥήματι is the same as in the preceding citations, not with καθάρισας, and they express the qualifying accompaniment, in virtue of which the λουτρόν in question has its individual character and service.

Eph. vi. 2. ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ.

‘Which is a foremost commandment, with a promise’ appended to it.

1 Thess. ii. 5. οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν—οὔτε ἐν προφάσει πλεονεξίας.

‘For we never wore the guise either of flattering speech or of a cloak of covetousness.’

Jas. ii. 1. μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν κ. τ. λ.

This language may receive a fit illustration, as regards the Preposition, from the expression cited above from Gen. ix. 4.

Jas. iii. 13. δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας.

Τὰ ἔργα κ. τ. λ., ‘His works in garb of wisdom’s meekness.’

Luke xiv. 31. ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ.

Jude 14. ἦλθε Κύριος ἐν ἀγίαις μυριάσιν.

Acts vii. 14. μετεκαλέσατο πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἐβδομήκοντα πέντε.

A comparison of this passage with that cited above from Deut. x. 22, will serve to exhibit the influence of the Septuagint, as regards its Hebraisms in particular, on the language of the New Testament.

In the New Testament, the influence of spiritual agency, and, especially, demoniacal possession, find their expression by means of this Preposition.

Mark v. 2. ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ.

Mat. ix. 34. ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

In the parallel place, Mark iii. 22, in addition to an exactly similar clause another wording is given, Βεελζεβούλ ἔχει, which serves to fix the interpretation.

Mat. xxii. 43. πῶς οὖν Δαυὶδ ἐν πνεύματι Κύριον αὐτὸν καλεῖ;

Re. i. 10. ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ.

Rom. viii. 15. πνεῦμα υἰοθεσίας, ἐν ᾧ κράζομεν, Ἀββᾶ.

Phil. iv. 15. πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με.

The appearance of this Preposition in the Septuagint and New Testament in cases where simple instrumentality is signified, is a pure pleonasm, being in the former a mere representation of the original.

2 Sa. i. 21. θυρεὸς Σαούλ οὐκ ἐχρίσθη ἐν ἐλαίῳ.

2 Ch. vi. 4. ὥς ἐλάλησεν ἐν στόματι αὐτοῦ.

Mat. v. 13. ἐν τίνι ἀλισθήσεται; Mark ix. 50.

Rom. x. 9. ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου.

Heb. xi. 37. *ἐν φόνῳ μαχαίρας ἀπέθανον.*

Re. ii. 16. *πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.*

There is still another usage which should not be pronounced absolutely pleonastic, and which may also be regarded as of Hebrew form and origin, though it is not altogether without Greek parallels. Æschyl. Ag. 1425. Suppl. 994.

Mat. xvii. 12. *ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν.*

Mark xiv. 6. *καλὸν ἔργον εἰργάσατο ἐν ἐμοί.*

Rom. i. 19. *τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς.*

1 Cor. ix. 15. *ἵνα οὕτω γένηται ἐν ἐμοί.*

1 Cor. xiv. 11. *ὁ λαλῶν ἐν ἐμοί βάρβαρος.*

2 Cor. iv. 3. *ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένοι.*

Gal. i. 16. *ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί.*

1 John iv. 16. *τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν.*

In the last but one of the passages here cited Chrysostom considers that the writer introduced the Preposition designedly, *δεικνύς ὅτι οὐ διὰ ῥημάτων μόνον ἤκουσε τὰ περὶ τῆς πίστεως, ἀλλὰ καὶ πολλοῦ πνεύματος ἐπληρώθη, τῆς ἀποκαλύψεως καταλαμπούσης αὐτοῦ τὴν ψυχὴν, καὶ τὸν Χριστὸν εἶχεν ἐν ἑαυτῷ λαλοῦντα.* In like manner the explanation given of the words *τὸ γν.—αὐτοῖς* is, *τὴν περὶ ἑαυτοῦ γνῶσιν τοῖς ἀνθρώποις ἐνέθηκεν ὁ Θεός.*

ΕΙΣ.

This Preposition is, in strictest usage, occasionally employed where its proper force is inconsistent with the circumstance signified by the verb, but in such cases it serves to suggest in addition the idea of preliminary motion, and thus convey the entire conception present to the mind of the writer.

Plato. Rep. VI. p. 492. *συγκαθεζόμενοι ἄθροοι πολλοὶ εἰς ἐκκλησίας ἢ εἰς δικαστήρια κ. τ. λ.*

Xen. Anab. II. v. 38. ἐπεὶ δ' ἔστησαν εἰς ἐπήκοον.

Xen. Cyrop. I. ii. 4. νόμῳ δὲ εἰς τὰς αὐτῶν χώρας ἕκαστοι
τούτων πάρεσι.

John xix. 13. ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον
Λιθόστρωτον.

John xx. 19. ἔστη εἰς τὸ μέσον. v. 26.

John xxi. 4. ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγμάλον.

Acts viii. 40. Φίλιππος δὲ εὗρέθη εἰς Ἀζωτον.

2 Cor. viii. 6. ἵνα—ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην.

Heb. xi. 9. παρώκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας.

1 Pe. iii. 20. εἰς ἣν ὀλίγοι—ψυχὰι διεσώθησαν.

1 Pe. v. 12. εἰς ἣν ἐστήκατε.

On this point, however, the later Greek exhibits a practice which is not simply reducible to this principle ; though the Preposition may still be serving another purpose, namely, to designate a locality or position with special force.*

Ælian V. H. IV. xviii. Ἡφαιστίων εἰς Ἐκβάτανα ἀπέθανε.

Mark ii. 1. ἠκούσθη ὅτι εἰς οἶκόν ἐστι.

Mark xiii. 16. ὁ εἰς τὸν ἀγρὸν ὦν μὴ ἐπιστρεφάτω.

Luke ix. 61. ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν
οἶκόν μου.

Luke xi. 7. τὰ παιδιά—εἰς τὴν κοίτην εἰσίν.

John i. 18. ὁ ὦν εἰς τὸν κόλπον τοῦ πατρός.

Acts vii. 4. εἰς ἣν ὑμεῖς νῦν κατοικεῖτε.

Acts vii. 53. ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων.

Acts viii. 23. εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας
ὁρῶ σε ὄντα.

Acts xix. 22. ἐπέσχε χρόνον εἰς τὴν Ἀσίαν.

By a kind of converse of this practice, sometimes,

* An entire confusion of the two prepositions was a point which the decline of the language eventually reached.

though motion is signified by the verb, the Preposition simply expresses position, the position thus appearing as a termination.

Ælian V. H. IV. xviii. κατήλθε Πλάτων ἐν Σικελίᾳ.

Luke vii. 17. ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ.

Acts vii. 45. ἦν καὶ εἰσῆγαγον—ἐν τῇ κατασχέσει τῶν ἐθνῶν.

With these instances others may be associated as constructed on the same principle, though differing somewhat in form.

Luke i. 17. ἐπιστρέψαι—ἀπειθείς ἐν φρονήσει δικαίων.

1 Cor. vii. 15. ἐν εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός.

1 Thess. iv. 7. οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ.

'For God did not call us in order to uncleanness, but' to have a settled issue 'in holiness.'

Rom. ii. 5. θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς.

The construction of this sentence, however, may be explained by regarding it as elliptical. 'Thou art treasuring for thyself wrath' to take effect 'on a day of wrath.' The construction *εἰς ἡμέραν* might also have been employed; but the idea of a loose interchange of the two prepositions must not on that account be entertained, either in this place or elsewhere. Rom. i. 23, 25. Eph. iii. 16. Phil. i. 5.

The particular use of *εἰς* which has been thus noticed, finds an illustrative parallel in an occasional construction of the Accusative with *ἐπί*, *πρός*, and *παρά*. Xen. Anab. II. iv. 14; III. iv. 9. John iii. 36. Acts xxii. 3. 2 Thess. iii. 10.

Another important matter of remark respecting this Preposition is its employment in nice distinction from the use of the simple Dative.

Xen. Anab. I. ii. 27. Σύνεννες μὲν Κύρῳ ἔδωκε χρήματα πολλὰ εἰς τὴν στρατιάν.

Eph. iii. 2. τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς.

The Dative being thus the proper expression of direct bestowal, while the other construction signifies intended disposal, the latter, it is important to observe, retains its distinct purport when the Dative does not appear.

1 Thess. iv. 8. τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

'Who also made a gift of his Holy Spirit for you,' that is, with the object of your being its recipients.

1 Pe. i. 4. κληρονομίαν—τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς.

1 Pe. i. 10. οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες.

Mark .viii. 19. τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλούς.

'I broke the five loaves for' distribution among 'the five thousand.'

Luke ix. 13. ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα;

John vi. 9. ταῦτα τί ἐστὶν εἰς τοσοούτους;

Acts xxiv. 17. ἐλεημοσύνας ποιήσω εἰς τὸ ἔθνος μου.

1 Pe. i. 11. τὰ εἰς Χριστὸν παθήματα.

This last instance may be of a somewhat different sort, and may for the purpose of illustration be compared with the expression τὰ εἰς Αἰγίπθον κακά. Eurip. Or. 1151.

The New Testament exhibits one use in particular of this Preposition which is undoubtedly a direct representation of a Hebrew form, as may be seen in the Septuagint, namely, its introduction where the Greek construction would be a Nominative or an Accusative in direct government, as the case may be. At the same time, on a view of instances, the form will be felt to be something more than a simple equivalent of such construction.

- Mat. xix. 5. ἔσονται οἱ δύο εἰς σάρκα μίαν. Gen. ii. 24.
 1 Cor. vi. 16. Eph. v. 31.
 Luke iii. 5. ἔσται τὰ σκολιὰ εἰς εὐθεΐαν. Is. xl. 4.
 1 Cor. xiv. 22. αἱ γλώσσαι εἰς σημεῖον εἰσι.
 Heb. i. 5. ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα καὶ αὐτὸς ἔσται μοι εἰς υἱόν. 2 Sa. vii. 14.
 Heb. viii. 10. ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. Jer. xxxi. 33.
 Jas. v. 3. ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται.
 1 John v. 8. οἱ τρεῖς εἰς τὸ ἓν εἰσιν.
 Acts xiii. 22. ἤγειρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλέα.
 Luke xiii. 9. ἐγένετο εἰς δένδρον μέγα.
 John xvi. 20. ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.
 Acts v. 36. ἐγένοντο εἰς οὐδέν.
 1 Cor. xv. 45. ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. Gen. ii. 7.
 Acts xix. 27. εἰς οὐδὲν λογισθῆναι.
 Rom. ii. 26. ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθῆσεται.
 Rom. iv. 3. ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. vv. 9, 22. Gal. iii. 6. Jas. ii. 23. Gen. xv. 6. Ps. cv. 31. 1 Mac. ii. 52.
 Rom. ix. 8. λογίζεται εἰς σπέρμα.

This is the construction with the verb *λογίζομαι* in the New Testament and Septuagint; though the ordinary Greek form occurs, Job xxxi. 28. Wisd. v. 4.

The form *πιστεύειν εἰς*—may be regarded as a new expression of a new idea; as also, *πιστεύειν ἐπὶ*—with an Accusative, though it occurs, Wisd. xii. 2. Another variety, *πιστεύειν ἐν*—, which is found Ps. lxxvii. 22. Mark i. 15, may be a simple pleonasm. The remaining one, *πιστεύειν ἐπὶ*—with a Dative, has the appearance of a strengthened expression. It occurs, Is. xxviii. 16, cited at Rom. ix. 33; x. 11; and 1 Pet. ii. 6; and Luke xxiv. 25. 1 Tim. i. 16. So also, *ὁμολογεῖν ἐν*—. Mat. x. 32. Luke xii. 8.

A strengthened form must be recognised in the expression *εἰς τὸ πάλιν* (2 Cor. xiii. 2), with which may be classed, *ἐπὶ τρίς* (Acts x. 16). Xen. Anab. VI. ii. 16, 19. Pind. Ol. II. 123. Theocr. I. 25.

ΣΤΝ.

The only point on which the usage of this Preposition requires notice is as being the synonym of *μετά* with the Genitive in government.

ἸΑΝΑ.

ἸΑνά is found in the New Testament only in such expressions as *ἀνὰ μέσον*, *ἀνὰ μέρος*; and therefore offers no point for observation.

ΠΡΟ.

The general use of this Preposition does not lead to any particular remark.

John x. 8. *πάντες ὅσοι ἦλθον πρὸ ἐμοῦ, κλέπται εἰσὶ καὶ λησταί.*

The question which arises here is, whether *πρὸ* is to be rendered 'before' or 'instead of': but before the latter is entertained, it should be fairly ascertained, whether, when the word is used in this sense, it is not always implied that the substitution is a beneficial one to the party for whom it was made; an idea utterly foreign to the present instance.

ἸΑΝΤΙ.

In general, there is nothing to challenge remark in the use of this Preposition in the New Testament.

John i. 16. *ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος.*

On this passage, it may be observed, that a certain correspondence of circumstance between two parties, represented by *αὐτοῦ* and *ἡμεῖς* respectively, is the idea conveyed in the first clause, and that pointedly by the emphatic *ἡμεῖς*; which idea may accordingly be recognised in the succeeding one as having its expression by the preposition. 'Of his fulness ourselves did all receive a portion, and grace answering to grace.' The correspondence in question is best explained by the words (xvii. 22), *καγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς.*

ἈΠΟ.

The points which the use of this Preposition in the New Testament offer for especial remark are furnished by expressions which present an appearance of pleonasm.

Lev. iv. 16. *εἰσίοισι ὁ ἱερεὺς ὁ χριστὸς ἀπὸ τοῦ αἵματος.*

Luke xxiv. 42. *ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου.*

Acts v. 2. *ἐνοσφίσατο ἀπὸ τῆς τιμῆς. v. 3.*

Luke xv. 16. *γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων.*

Luke xvi. 21. *χορτασθῆναι ἀπὸ τῶν πιπτόντων κ. τ. λ.*

These passages may at once be regarded as presenting instances of pleonasm.

Heb. xii. 15. *μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ.*

The peculiar construction here exhibited is not pleonastic but significant, as may be at once gathered from its occurrence in another place (Ecclus. vii. 34), *μὴ ὑστέρι ἀπὸ τῶν κλαίωντων.* The meaning of this latter language is clear enough; and, in agreement with it, the act of default expressed by the words in question must be taken as, more or less, a wilful one.

1 John ii. 28. ἵνα—μὴ αἰσχυρθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

Mat. x. 28. μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα.

Luke xii. 4. μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα.

The occurrence of these forms in the Septuagint (Is. i. 29. Jer. xii. 13. De. v. 5. Ps. xc. 5) shews them to be, as regards shape, simple Hebraisms; but they may notwithstanding be reasonably viewed as having a force of their own, especially since in the two latter places the ordinary Greek construction immediately follows. Their fullest meaning may embrace the prompting of outward act or gesture by the inward feeling. 'That we may not shrink from him with shame at his coming.'

Mat. vii. 15. προσέχετε ἀπὸ τῶν ψευδοπροφητῶν.

Mat. x. 17. προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων.

Mat. xvi. 11. προσέχετε δὲ ἀπὸ τῆς ζυμῆς κ. τ. λ. v. 12. Luke xii. 1.

Luke xx. 46. προσέχετε ἀπὸ τῶν γραμματέων.

Luke xii. 15. φυλάσσεσθε ἀπὸ πάσης πλεονεξίας.

The same shape and origin are to be recognised in the case of these expressions as in the preceding. 2 Ch. xxxv. 21. Ps. xvii. 26. Jer. ix. 4. Mic. vii. 5. Eccles. xi. 34; xii. 12; xvii. 11; xxii. 13, 29; xxxii. 22.

KATA.

This Preposition with a Genitive in government, is occasionally found in the Septuagint and New Testament, in the place of an ordinary construction, but with an appearance of intensity.

Job iv. 18. κατὰ παίδων αὐτοῦ οὐ πιστεύει.

Rom. viii. 33. τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ;

1 Cor. xv. 15. ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι κ. τ. λ.

META.

The notion of accompaniment, as expressed by this Preposition with a Genitive in government, is extended

to a linking or blending in some manner or degree, while the use of *σύν* makes no actual expression of such a view: a distinction the observance of which it is important to remark.

Mat. xii. 41. *ἄνδρες Νινευίται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης.* v. 42. Luke xi. 31, 32.

Μετά is here appropriate, because it is not merely implied that the two parties would happen to be judged at the same assize, but that the case of one would affect the other.

1 Ti. iv. 14. *τοῦ ἐν σοὶ χάρισματος ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτέρου.*

The *χάρισμα* and *ἐπιθεσις τῶν χειρῶν* are not represented as independent and naturally indifferent gifts, but connected, in so far as one was the sign and channel of the other.

Heb. xi. 9. *ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς.*

The dwelling in tents was a determinate system, founded on the call and promise of God, and by the observance of it Abraham, Isaac, and Jacob are to be here viewed as connected in unity of purpose; that is, there is more implied than mere company.

Mat. xx. 20. *τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς.*

The action in concert here intimated by the Preposition is clearly seen from the parallel place, Mark x. 35.

Mat. xxii. 16. *ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν.*

Luke xxiii. 43. *σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.*

More is here implied than simple sharing in a common locality.

Luke xvii. 20. οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως.

The force of this passage is best seen by attention to the strict meaning of the Preposition. The advent of the kingdom of God, being an event purely spiritual, could not be descried by material watchings, and therefore there could not exist between the two the connexion of action and object.

Mat. xxvii. 66. ἡσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

This language may be taken to signify some amount of joint action on the part of the guard with the Jews in the process of sealing the stone, which is Chrysostom's view; or, in equal accordance with the force of the Preposition, the combining of the seal and the guard in the work of security, as expressed in the English version.

The use of this construction in the New Testament includes some peculiar forms.

Luke i. 58. ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς.
v. 72. ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν.

Luke x. 37. ὁ ποιήσας ἔλεος μετ' αὐτοῦ.

This language must be traced to the Septuagint; which also exhibits in the same connexion the simple Dative (Josh. ii. 12), as well as εἰς and ἐπί with the Accusative (Josh. ii. 14. 2 Sa. ii. 5). The expression, ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν (Acts xv. 4) is, however, quite distinct, and correctly expresses the conspiring agency of God with his servants by his miraculous interpositions.

1 Cor. vi. 6. ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται.

Here the usual construction would be by the simple Dative.

ΔΙΑ.

The principal matter for remark as regards the use of this Preposition is its distinctive construction with the Genitive in the expression of causation or opera-

tion, when immediate to its result, as in the case of proximate agency or direct instrumentality; and, otherwise, with the Accusative.

Demosth. 2 Olynth. p. 20. ὥσπερ οὖν διὰ τούτων ἤρθη μέγας—οὕτως ὀφείλει διὰ τῶν αὐτῶν τούτων καθαιρεθῆναι πάλιν.

Id. de Cor. p. 236. προλαβὼν τὴν Θράκην διὰ τούτους τοὺς οὐχὶ πεισθέντας τῷ ἐμῷ ψηφίσματι.

1 Cor. xv. 21. δι' ἀνθρώπου ὁ θάνατος.

Mark ii. 27. τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο.

Heb. ii. 10. δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα.

'For whose sake and by whose agency are all things.' Compare Col. i. 16.

Heb. i. 2. δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν.

'By whose agency he also made the worlds.'

1 Cor. xi. 9. οὐκ ἐστίνισθι ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα. v. 12. ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικός.

2 Cor. v. 10. τὰ διὰ τοῦ σώματος.

'The things done through' the instrumentality of 'the body.'

Gal. i. 1. ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου.

'An apostle' commissioned 'not from men nor through' the intervention 'of man.'

Rom. viii. 20. τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη οὐχ ἐκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα.

Διὰ τὸν ὑποτάξαντα, 'For the sake of him who subjected it;' that is, in subservience to his designs.

Heb. ii. 9. διὰ τὸ πάθημα τοῦ θανάτου.

'On account of the suffering of death.'

John vi. 7. *καὶ γὰρ ζῶ διὰ τὸν πατέρα.*

Some difficulty might at first seem to attend the use of the Accusative in this expression, when the obvious meaning of the passage is considered. It is, however, idiomatically correct (Aristoph. Plut. 470), and is merely a proof of the strict reservation of the Genitive for the description of manifestly direct agency only.

Rom. viii. 11. *ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν.*

This passage is here cited not on its own account but for the important change of meaning which, on grammatical grounds, attends the various reading *διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα*, 'On account of his spirit' etc. A variation the same in grammatical form and effect occurs again v. 37.

Heb. vi. 7. *δι' οὗ καὶ γεωργεῖται.*

'For whose sake it is also tilled.'

2 Pe. iii. 12. *δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται.*

Δι' ἣν, 'For the sake of which,' that is, in order to its due manifestation and consummation.

Gal. iv. 13. *οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον.*

The acknowledged difficulty of this passage lies in this, that the secondary meaning of this construction, as exemplified in the above cited instances, can have no place here, while, at the same time, its primary signification as descriptive of passage or transit, is unknown to Greek prose writing. Still the latter may not have quite died out of common speech: and it is to be remarked that it is used distinctively in the older poetry as representing passage in respect of its range or traverse (Il. H. 247. Pind. Isth. VI. 33), and especially when toilsome and encumbered (Il. Δ. 230. Θ. 343). It may, accordingly, be regarded as used in this place by the writer to represent himself as encumbered in his conveyance of the Gospel by a certain environment, here termed *ἀσθένεια σαρκός*.

It is important sometimes to notice the primary meaning of this Preposition with the Genitive in government.

John xiv. 6. οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ.

Εἰ μ. δ. ἐ., 'Except through me': in reference to the preceding words, ἐγὼ εἰμι ἡ ὁδός.

1 Cor. iii. 15. αὐτὸς δὲ σωθήσεται, οὕτω δὲ ὡς διὰ τοῦ πυρός.

Ὡς δ. π., 'As' by passage 'through fire.'

1 Pe. iii. 10. διεσώθησαν δι' ὕδατος.

'Were brought safe through water.'

ΥΠΕΡ.

The use of this Preposition in the New Testament offers matter for special remark only in respect of certain passages.

Luke xvi. 8. φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός.

2 Cor. xii. 13. ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας.

These passages exhibit an introduction of the Preposition after words possessing a comparative force; like the more common use of *παρά* with the Accusative in the same position. Thucyd. I. 23. Luke iii. 13. Heb. i. 4; ix. 23; x. 4.

Phil. ii. 13. ὁ Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

If the Article before *εὐδοκίας* is viewed as serving to identify that term with the previous one *τὸ θέλει*, the preposition may also receive a meaning which conspires with that view. 'Ὑπὲρ τ. εὐ., 'In pursuance—for the carrying out—of the resolve.' Compare, τὸν ὑπὲρ τοῦ μὴ γενέσθαι ταῦτ' ἀγῶνα—τὸν ὑπὲρ τῶν καλῶν κίνδυνον—ὑπὲρ τοῦ μὴ τὸ κελευόμενον ποιῆσαι. Demosth. Cor. p. 295, 296. Also, Lept. p. 494. Æschin. Ctes. p. 69.

ΠΡΟΣ.

The construction of the Accusative with this Preposition occasionally presents the incompatible appearance

which has already been particularly noticed with regard to εἰς.

Mat. xxvi. 55. πρὸς ὑμᾶς ἑκαθεξόμην διδάσκων.

Mark ix. 19. ἕως πότε πρὸς ὑμᾶς ἔσομαι ;

John i. 1. ὁ λόγος ἦν πρὸς τὸν Θεόν.

Mat. xxvi. 18. πρὸς σε ποιῶ τὸ πᾶσχα.

Gal. i. 18. ἐπέμεινα πρὸς αὐτόν.

In the last two places the ordinary usage would have been παρά with the Dative.

'ΕΠΙ.

No Preposition in the New Testament calls attention to its strict use more strongly than this.

Rom. i. 9. ἐπὶ τῶν προσευχῶν μου. Philem. 4.

'At the time of my prayers.'

John vi. 2. τὰ σημεῖα ἃ ἐποίησεν ἐπὶ τῶν ἀσθενούντων.

'The signs which he wrought in the case of the sick.'

Gal. iii. 16. ὡς ἐπὶ πολλῶν.

'As in the case of a number.'

This particular usage displays strict idiomatic propriety, as might be shown by instances from philosophical writers, where it principally occurs; and is distinct, as being a more general expression, from others where the Dative is used; as εἰδνία δὲ γέγονεν ἐπ' αὐτῇ. Mark v. 33.

Luke iv. 4. οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος. Mat. iv. 4. Deut. viii. 3.

'Man shall not live in dependence on bread alone.'

Heb. vii. 11. ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο.

'For the people had on its basis received a law.'

Heb. x. 28. ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν.

'Upon' the evidence of 'two or three witnesses.'

Heb. ix. 15. τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων.

'The transgressions grounded on the first covenant;' that is, those which derived their existence from it; "for where no law is, there is no transgression."

2 Cor. xii. 21. μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ.

'Ἐπὶ τῇ ἀκαθαρσίᾳ,' 'On the ground of their uncleanness;' that is, not making remorse for uncleanness a ground of reformation. Eccclus. iv. 26.

Rom. v. 14. ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ.

These words cannot be connected with the term ἀμαρτήσαντας in accordance with any legitimate meaning of the preposition, and their relation must accordingly be with a preceding term, ἐβασίλευσεν, which is Chrysostom's view. 'Sway did death hold, on the ground of the resemblance of Adam's transgression' which their doings wore.

Luke v. 5. ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον.

'But in reliance on thy word I will let down the net.' According to the strict meaning of this language, the act appears to be one of faith, not of mere compliance.

Acts xiv. 3. παρρησιαζόμενοι ἐπὶ τῷ Κυρίῳ.

'Ἐπὶ τ. Κ., 'In reliance on the Lord.'

John xii. 16. ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα.

'These things were written on the ground of' a destined fulfilment in 'him.' The expression is elsewhere varied (Mark ix. 12. Heb. vii. 13) by a change of government.

Mat. xxv. 21. ἐπὶ ὀλίγα ἥς πιστός.

'Thou wast faithful to the extent of a few things.'

The occurrence of the Accusative in some expressions will recal the similar usage with *πρός* already noticed.

Mat. xiii. 2. *πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστῆκει.*

Mat. xix. 28. *καθίσεσθε—ἐπὶ δώδεκα θρόνους.*

Acts x. 17. *ἑπέστησαν ἐπὶ τὸν πυλῶνα.* xi. 11.

The use of the remaining Prepositions in the New Testament offers no points demanding particular notice. But the entire usage of the Prepositions deserves throughout, as a Lexicographical subject, a minute attention, especially with regard to some proprieties of idiom, and the distinctive choice exercised by the writers in cases where it was open to them.

Some passages may here be noticed which exhibit a distinctive use of the Prepositions.

Philem. 5. *τὴν ἀγάπην καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἀγίους.*

The use of the two prepositions *εἰς* and *πρός* in this place is marked by delicate precision, the former being employed in connexion with the proximate object, where action is immediate; the latter with one that lies beyond such range, and where the action is accordingly rather one of aim or bearing. The same distinction is seen in the words, *οὔτε πρὸς τοὺς ἄλλους οὔτε ἐς ἡμᾶς τοιοῦδε εἰσὶ.* Thueyd. I. 38. Herod. I. 6.

2 Cor. iii. 11. *εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ.*

Rom. iv. 11. *τῆς πίστεως τῆς ἐν ἀκροβυστίᾳ—τῶν πιστευόντων δι' ἀκροβυστίας.*

1 John v. 6. οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος—
οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι.

1 Cor. i. 21. ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω διὰ τῆς σοφίας
τὸν Θεόν.

In the first of these passages, the terms διὰ δόξης and ἐν δόξῃ are clearly two expressions of the same circumstance, namely, a state or investiture, but by the former construction the circumstance is in general marked with a certain prominence, it being in the present instance enhanced by the contrasted one expressed by the word καταργούμενον. These remarks exactly apply to the second passage. Τῶν π. δ. ἀ., 'Those that believe while withal uncircumcised.' In the third, the same thing may be reasonably recognised, namely, a twofold expression of one and the same circumstance, with an emphasis accompanying the former. In the fourth, if by the words σοφία τοῦ Θεοῦ is to be understood the wisdom of the Creator in his works, evidencing his existence and attributes, or, in Chrysostom's words, τῇ διὰ τῶν ἔργων φαινομένη, δι' ᾧ ἠθέλησε γνωρισθῆναι, then another instance may be admitted. Διὰ τ. σ., 'While endowed withal with the wisdom.' This, however, is not necessary; but by the term τῆς σοφίας may be understood human philosophy, having the following one, τῆς μωρίας, in ironical antithesis to it.

Rom. iii. 30. δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

The change of the preposition in so small a compass must be in some degree significant, and may be explained by a simple consideration. Those that bore the badge, περιτομή, were, as such, already in covenant with God, οἱ πέλας; while the others were in a position of severance, οἱ μακράν, and, accordingly, while the identity of the means in the two cases is pointedly marked by the Article, the expression of the mode of application is in the latter so varied as to convey the idea of an intervening stage or process.*

Rom. xi. 24. εἰ γὰρ σὺ—παρὰ φύσιν ἐνεκεντρίσθης εἰς καλ-

* How precise was Greek usage with regard to this particular phase of meaning, is seen from passages such as the following: ἀπόκρισις ποτέρα ὀρθότερα, ᾧ ὁρῶμεν, τοῦτο εἶναι ὀφθαλμούς, ἢ δι' οὗ ὁρῶμεν, κ. τ. λ. Plato. Theaet. p. 184. Τὰ ἀποδείξει λογικῇ ληπτὰ δι' ἀποδείξεως δεῖ μανθάνειν. Simplic. Comm. c. 33.

λιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ ;

Attention is drawn to this passage by the change of expression in the compass of a few words, though the mechanical process described is the same in both cases ; and it is to be remarked, that the fuller and more significant form is used in the case where the effect is more marked.

Mat. v. 21, 22. ἔνοχος ἔσται τῇ κρίσει—τῷ συνεδρίῳ—εἰς τὴν γέενναν τοῦ πυρός.

Eis τ. γ. τ. π., 'Unto,' that is, to the extent of, 'the fiery Gehenna.'

John i. 14. δόξαν ὡς μονογενοῦς παρὰ πατρός.

1 John iv. 17. ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν κ. τ. λ.

These passages are here cited as supplying instances where the Preposition is not to be treated as a mere redundancy. 'Glory as of an only-begotten' on a mission 'from a father,' as symbolically shewn in the parable of the vineyard. 'Herein has love' in active presence 'with us reached completeness,' etc.

On the presence of Prepositions where a case might have stood in direct dependence on the verb, instances of which have already received notice in their proper places, some general remarks remain to be made.

In the first place, instances occur in the purest form of the language to which it cannot be said that a plainly distinctive meaning attaches ; and, accordingly, no other character can be assigned to such forms in the New Testament as are identical with them. Mat. xxii. 16. John xii. 6. 1 Pe. v. 7.

Secondly, there are others to which such force un-

questionably attaches;* and these are a proper subject for the exercise of nice discrimination. Examples of this class have already been noticed.

Thirdly, an expression may be, as regards the Preposition, purely Hebrew or Aramaean in its cast, but at the same time be no more than equivalent to an ordinary Greek construction.

Again, a form may not only be assignable to such a source, but may also possess a force and meaning of its own.

Illustration of these guiding remarks is furnished by various observations already made upon particular passages. It is most material to observe, in the last place, that, unusual as some forms may appear, yet they rest on a correct perception of the true force of the Prepositions, and afford a safe basis for exact interpretation.

An illustration of this statement is supplied by the passage, τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ (Rev. xv. 2), which, however strange its shape, still yields a clear meaning, in strict adherence to the force of the Preposition.

In accordance with a practice which mainly belongs to the later Greek, Prepositions are sometimes prefixed to Adverbs of time and place; as ἀπὸ τότε, Mat. iv. 17;

* Τὸ μὲν σὲ ὑβρίζειν τὸ σώμᾳ ἐστι τὸ σόν, ἥτοι πληγαῖς ἢ δεσμοῖς ἢ καὶ ἄλλῳ τρόπῳ· τὸ δὲ εἰς σέ, ὅταν εἷς τι τῶν σῶν γίγνηται ἢ ὑβρις. Pseudo-Lucian Solocist. p. 760.

ἀπ' ἄρτι, Mat. xxvi. 29; ἀπὸ πρώτῃ, Acts xxviii. 23; ἀπὸ πέρυσι, 2 Cor. viii. 10; ἐκ πάλαι, 2 Pe. ii. 3: akin to which expressions are the compounds ὑπεράνω, Eph. i. 21; ὑποκάτω, Mark vi. 11, etc.; and perhaps the term καθ' εἰς, Mark xiv. 19. John viii. 9. Rom. xii. 5; and ἀνὰ εἰς, Re. xxi. 21.

In one instance only is the pure Preposition employed as an adverb, though a general usage of the language; namely, ὑπὲρ ἐγώ, 2 Cor. xi. 23.

CHAPTER IX.

ON THE CONJUNCTION AND OTHER PARTICLES.

THE strictly grammatical portion of the subject of the Particles has been almost entirely anticipated, particularly in connexion with the Verb. What remains, though meriting careful attention on account of the liberties which have been taken by interpreters, is almost wholly Lexicographical and Rhetorical; and, accordingly, very few points demand notice in this place. What is really important as respects the Conjunctions, is the attention which must necessarily be drawn to their exact significations by the consideration of the logical structure of sentences.

The Conjunction $\tau\epsilon$, which does not appear in the Septuagint, is of very irregular occurrence through the volume of the New Testament, being found principally in the Acts, but only five times in St. Luke's

Gospel, and in the epistles to the Romans and the Hebrews.

In the later Greek the particle *ἄν* is sometimes combined with *καί* and *ὥς*, so as simply to produce a strengthened term, without being in any way material to the syntax.

Herodian Hist. IV. 8. *ἐβόα δὲ—κινδυνευσάντων ἀμφοτέρων, κὰν ἕνα ἐαυτὸν βασιλέα τετηρήσθαι ὑπὸ τῆς τύχης.*

Origen Philoc. c. 27. *ἐπεὶ κὰν τὸ ἡμῖς τῶν ὑπαρχόντων δεδώκασιν.*

Polyb. Hist. I. 46. *συμβαίνει δὲ τοῦ Λιλυβαίου τοῦτον ἀπέχειν τὸν τόπον ὥς ἂν ἑκατὸν καὶ εἴκοσι στάδια.*

Philo Mundi Opif. I. 13. *ἐκ τε φυτῶν ὁ καρπός, ὥς ἂν ἐξ ἀρχῆς τὸ τέλος.*

Mark vi. 56. *ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται.*

Acts v. 15. *ἵνα ἐρχομένου Πέτρου κὰν ἡ σκιὰ ἐπισκιάσῃ τινὲς αὐτῶν.*

2 Cor. xi. 16. *κὰν ὥς ἄφρονα δέξασθέ με.*

2 Cor. x. 9. *ἵνα μὴ δόξω ὥς ἂν ἐκφοβεῖν ὑμᾶς.*

The use of the combinations *εἰ μὴ* and *ἐὰν μὴ* in the place of the distinctive *ἀλλά* is deserving of notice; a practice which is placed beyond doubt by certain passages.

Luke iv. 25, 26, 27. *πολλὰι χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἑλίου ἐν τῷ Ἰσραὴλ—καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἑλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος πρὸς γυναῖκα χήραν. καὶ πολλοὶ*

λεπροὶ ἦσαν ἐπὶ Ἑλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραήλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμάν ὁ Σύρος.

Mat. xii. 4. οὗς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις.

Mark xiii. 32. οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ. Mat. xxiv. 36.

Rom. xiv. 14. εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.

Rev. xxi. 27. οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ ποιῶν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἁγίου.

Gal. ii. 16. οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ.

‘A man is not justified from works of law, but through faith in Jesus Christ.’

An exchange the converse of that which has been thus exemplified, may be admitted in the interpretation of the parallel places, Mat. xx. 23. Mark x. 40.

With regard to the usage of the minor particles, which constitutes so peculiar a grace of the Greek language, it is only necessary to remark that it is found materially curtailed and impaired in the New Testament; a circumstance which might well be expected, since these minuter embellishments must necessarily suffer in a collision with the vernacular practice of less refined and acute communities than that in which they had their birth.

CHAPTER X.

ON THE GRAMMATICAL STRUCTURE OF SENTENCES.

SEVERAL important portions of the entire subject of the Structure of Sentences are not properly grammatical, and, accordingly, cannot be considered here. Such are, especially, the determination of the manner in which the style of the New Testament is affected by the Hebrew parallelism, and the practical application of that circumstance, together with the consideration of other Hebraic influences, on the logical construction of periods: and, on the other hand, the artificial collocation of words; a point which has not been neglected by the writers, and an attention to which is of prime importance to exact interpretation. Among other matters of the same kind may be named the detection and the determination of the limits of parenthetical clauses.

A peculiarity of grammatical structure which is clearly exhibited in the New Testament consists in an attraction of a Substantive placed after a Relative clause to the case of the Relative.

Xen. Anab. I. ix. 19. κατασκευάζοντα ἧς ἄρχοι, χώρας.

Mark vi. 16. ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἡγήρεθαι ἐκ νεκρῶν.

Acts xxi. 16. ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνι.

Rom. vi. 17. ὑπηκούσατε—εἰς ὃν παρεδόθητε, τύπον διδάχης.

Phil. iii. 18. πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν—τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ.

Phile. 10. παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, Ὁνήσιμον.

1 John ii. 25. αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

This practice is quite distinct from an overstraining of the ordinary rule of attraction, as in the passage, κατέναντι οὐ ἐπίστευσε, Θεοῦ (Rom. iv. 17), and of which tendency a strongly marked instance is seen, Num. xiv. 31.

Another peculiarity consists in an Accusative case placed at the commencement, without any direct grammatical dependence, there being also occasionally found in a like position an isolated Nominative.

Isocr. Panath. p. 253. ἀλλὰ μὴν καὶ τὰς στάσεις καὶ τὰς σφαγὰς καὶ τὰς τῶν πολιτειῶν μεταβολὰς—ἐκεῖνοι μὲν ἂν φανείεν ἀπάσας τὰς πόλεις πλὴν ὀλίγων μεστὰς πεποιηκότες τῶν τοιούτων συμφορῶν καὶ νοσημάτων.

The Anacoluthon is here evidently designed, for the purpose of giving to a particular subject, by grammatical isolation, a prominence in the

entire sentence even beyond that which would have been produced by collocation.

Mat. xxi. 42. λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. Mark xii. 10. Luke xx. 17. Ps. cxviii. 22.

2 Cor. xii. 17. μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς;

1 Cor. x. 16. τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν;

Luke xxi. 6. ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ.

John vi. 39. ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ.

John xvii. 2. ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.

Luke xii. 8. πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ—καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ.

John vii. 38. ὁ πιστεύων εἰς ἐμέ—ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν.

The Anacoluthon at Rom. ix. 10-12 is of a somewhat different cast.

A Participle in the Nominative case, standing at the head of a sentence, is sometimes left in a detached position by subsequent Anacoluthon.

Plato. Leg. III. p. 686. ἀποβλέψας γὰρ πρὸς τοῦτον τὸν στόλον—ἔδοξέ μοι κ. τ. λ.

Xen. Cyrop. VI. i. 31. βουλόμενος δέ τινα κατάσκοπον πέμψαι—ἔδοξεν αὐτῷ ἐπιτήδειος εἶναι ὁ Ἀράσπας.

Acts xix. 34. ἐπιγινόντες δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων.

Acts xx. 3. ποιήσας τε μήνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς—ἐγένετο γνώμη κ. τ. λ.

Mark ix. 20. ἰδὼν αὐτόν, εὐθὺς τὸ πνεῦμα ἐσπάραξεν αὐτόν.

Conversely, a transition to the Nominative in the New Testament takes place in the case of Participles; which, however, presents nothing harsh, but rather an agreeable animation and force of expression.

Eph. iii. 17. κατοικήσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, ἐν ἀγάπῃ ἐρριζωμένοι κ. τ. λ.

Eph. iv. 1, 2. παρακαλῶ οὖν ὑμᾶς—ἀξίως περιπατῆσαι—ἀνεχόμενοι ἀλλήλων κ. τ. λ.

Col. ii. 2. ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντες κ. τ. λ.

Col. iii. 16. ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νοουθετοῦντες ἑαυτοὺς κ. τ. λ.

2 Cor. ix. 10. ὁ δὲ ἐπιχορηγῶν κ. τ. λ. πληθυνεῖ τὸν σπόρον ὑμῶν, καὶ αὐξήσει τὰ γεννήματα τῆς δικαιοσύνης ὑμῶν, ἐν παντὶ πλουτιζόμενοι κ. τ. λ.

Mark xii. 38, 40. βλέπετε ἀπὸ τῶν γραμματέων κ. τ. λ. οἱ κατεσθίοντες τὰς οἰκίας τῶν χρηρῶν κ. τ. λ.

In this last instance the Nominative may be considered as exclamatory.

This deviation from strict concord and apposition, being thus limited and characteristic, affords no ground for recognising a disregard of those points in other places where some appearance of the kind may present itself.

Luke xxii. 20. *τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.*

In this sentence there are two subjects of which the circumstance expressed by the words *ὑπ. ὑ. ἐκ.* might be predicated, one only symbolically, the other literally; and it might seem strange that it is grammatically referred to the former. This, however, is not done through looseness of language, but because at the time when the words were spoken, the symbol alone existed.

Eph. ii. 2. *κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος τοῦ πνεύματος τοῦ νῦν ἐνεργούντος κ. τ. λ.*

There is here an appearance of false apposition in the Genitive *τοῦ πνεύματος*: but this is at once avoided by regarding that term as a collective, and, as such, equivalent to the plural *τὰ πνευματικά τῆς ποιότητος* (vi. 12), the plurality which is the constituent of 'the realm of air.'

Another form of irregular structure is when a Conjunction couples a Verb to a preceding Participle with the prefixed Article. This, however, is not a proper Anacoluthon, but of Hebrew origin.

Col. i. 26. *τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη.*

2 John 2. *τὴν μένουσαν ἐν ὑμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα.*

Most of the above mentioned peculiarities, as well as others occurring in the New Testament which are not properly grammatical,* have their parallels in the native Greek writers: but the Apocalypse contains

* Such, for instance, as an entire disruption of a sentence, upon a sudden and vehement digression. Acts xxiv. 5, 18. Gal. ii. 4.

instances of anomalous grammatical structure so remarkable as to give to its style a distinct character from that of the other books, and to require a separate consideration.

Singular features of its language are extraordinary transition in the Cases of Nouns and parts of the Verb (1), and disregard of apposition and concord (2).

(1) iv. 2—4. καὶ ἰδὸν θρόνος ἔκειτο—καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἰκοσιτέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἰκοσιτέσσαρες πρεσβυτέρους.

vii. 9. μετὰ ταῦτα εἶδον, καὶ ἰδὸν ὄχλος πολὺς—ἐστῶτες—περιβεβλημένους στολὰς λευκάς.

xiv. 14. καὶ εἶδον, καὶ ἰδὸν νεφέλη λευκή, καὶ ἐπὶ τὴν νεφελὴν καθημένον ὅμοιον νύφῃ ἀνθρώπου, ἔχων κ. τ. λ.

xxi. 10—12. τὴν ἁγίαν Ἱερουσαλὴμ—ἔχουσιν τὴν δόξαν τοῦ Θεοῦ—ἔχουσα τείχος μέγα.

xviii. 13. καὶ πρόβατα καὶ ἵππων καὶ ρεδῶν καὶ σωμάτων καὶ ψυχὰς ἀνθρώπων.

xvii. 4. γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας.

(2) i. 5. ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς κ. τ. λ.

ii. 20. τὴν γυναῖκα—ἣ λέγουσα.

iii. 12. τῆς καινῆς Ἱερουσαλὴμ ἣ καταβαίνουσα.

viii. 9. τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ τὰ ἔχοντα ψυχάς.

ix. 14. τῷ ἔκτῳ ἀγγέλῳ ὁ ἔχων τὴν σάλπυγγα.

xiv. 12. τῶν ἁγίων—οἱ τηροῦντες.

From what has preceded, it is sufficiently clear that in respect of style the Apocalypse must be classed

apart from the other books of the New Testament. Their language, notwithstanding individual peculiarities, may be regarded as forming a grammatical whole: but when a collective judgment is to be formed of the style of the writings, the Apocalypse cannot be fairly included in the estimate.

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